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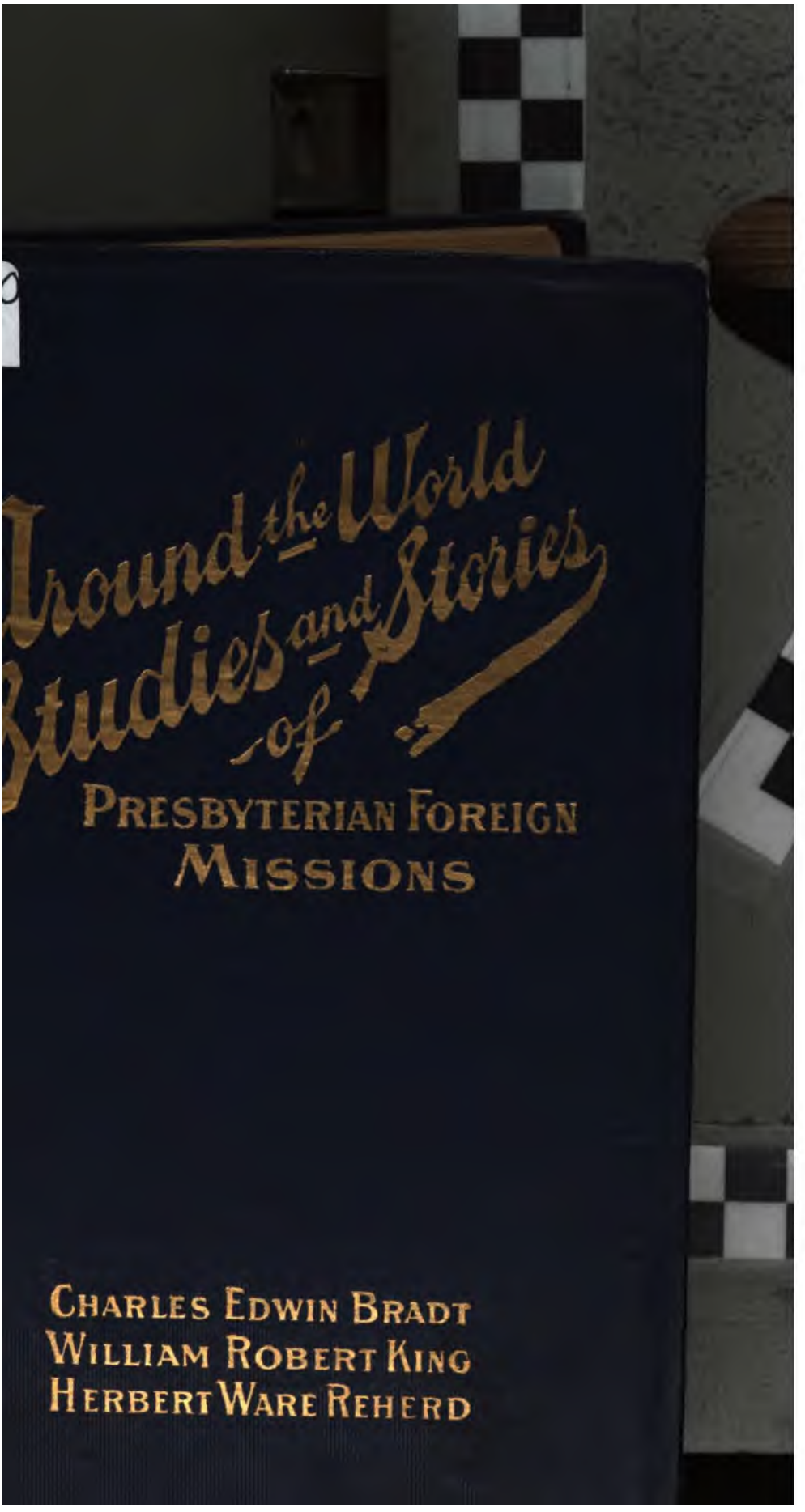
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Around the World
Studies and Stories
of
PRESBYTERIAN FOREIGN
MISSIONS
CHARLES EDWIN BRADT
WILLIAM ROBERT KING
HERBERT WARE REHERD









AROUND THE WORLD STUDIES AND STORIES OF PRESBYTERIAN FOREIGN MISSIONS





AROUND THE WORLD STUDIES AND STORIES OF PRESBYTERIAN FOREIGN MISSIONS

BY A CAREFULLY SELECTED COMPANY OF STUDENTS WHO PFRSONALLY VISITED AND CRITICALLY INVESTIGATED MOST OF THE FOREIGN MISSION STATIONS OF THE PRESBYTERIAN CHURCH, U. S. A.:

CHARLES EDWIN BRADT, Ph.D., D.D.
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WILLIAM ROBERT KING, Ph.D., D.D.
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MISS MARGARET BRADT

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DEDICATED:

To the Members of the Cooperative Missionary Correspondence League,

Whose prayers and interest did much to sustain and encourage us through months of tedious travel in Foreign and Heathen lands;

Whose high ideals and literary claims compelled us to do our best both in furnishing to them monthly communications during our year's absence, and in preparing for them and others the contents of this volume.





NAZARETH—The Home of the World's Redeemer, now a Christian City.



PREFACE.

THE studies and labors which have produced this volume were participated in by a company of student travellers made up of nine people, three men, three women, and three boys. The ladies were, Mrs. W. R. King, Mrs. C. E. Bradt and Miss Margaret Bradt. They contributed largely to the success of the undertaking by their participation in the conferences with the missionaries; their feminine tact and understanding of situations and conditions on the field; as well as by their companionship in travel. Mrs. Bradt and Margaret acted in the special capacities respectively of photographer and secretary. The three boys, Edwin and Gordon Bradt, and Robert King, whose ages were twelve, fifteen and sixteen respectively, accompanied their parents for both educational and domestic reasons; but the contributions which they made not only to their own storehouses of knowledge, but to the general fund of missionary intelligence utilized in this volume, are not considered by the authors as a negligible quantity. They furnished many a sidelight on the missionary situation. The three men of the party whose names appear on the title page of the book, respectfully submit these "Around the World Studies and Stories of Presbyterian Foreign Missions," as one of the hardest, happiest, most studious and

conscientious endeavors of their lives up-to-date. We have tried to make the book accurate, authentic and attractive. The many missionaries mentioned in the volume and others not mentioned, have all assisted us in manifold ways, many times inconveniencing themselves, and sometimes jeopardizing their lives to enable us to see and study the work and situations just as they were.

The title of the book is believed to be a fair suggestion of its contents. We left New York City on the first day of July, 1911, and entered at once upon a three months' study of early missionary foundations in Europe, traversing studiously, Ireland, Scotland, England, France, Belgium, the Netherlands, Germany including the Luther Country, Switzerland, Italy and the Balkan States, visiting the chief historical centers of each of these countries, always with the missionary eye actively engaged. The results of these studies we have not embodied in this volume except as the enrichment of our minds thereby enabled us to do better work when we entered upon the investigation of distinctly Presbyterian mission fields around the World. These fields we have taken up in the order visited, viz:—Syria, India, Siam and Laos, Philippine Islands, China, Korea, Japan, Chinese and Japanese in America, all of which sixteen missions we visited, and almost all of whose stations we also visited, sparing ourselves no expense of money or personal inconvenience in order to get and present the facts as they existed. About a dozen missions, other than Presbyterian, were also visited by us. The volume, we hope, will be found of service to all Presbyterian mission students,—to pastors, teachers, parents and young people. We have

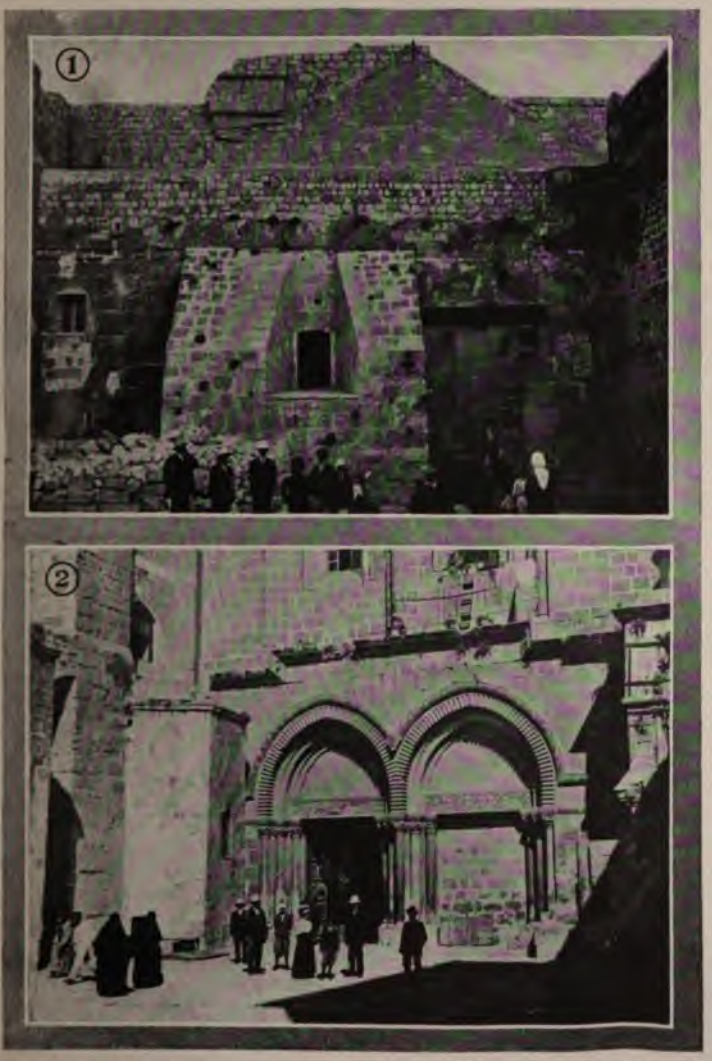


tried to make the book valuable for the household as well as for the individual student and public educator. Hence we have illuminated it with stories as well as studies, with pictures as well as pages of reading matter. The book was practically all written while we were away; but it has been carefully and critically gone over not only by the authors, but by the Secretaries of the Presbyterian Board of Foreign Missions, U. S. A., and in part, by selected committees of individuals on the foreign fields.

We reached San Francisco July 1st, 1912, after an absence from America of one year. It was the greatest year of our lives. God was manifestly with us all the way and His guiding Spirit and wonderful providence directed and preserved us by land and sea, in city and jungle, by day and by night as we traveled in almost all imaginable ways, and under frightful and dangerous as well as pleasant conditions. Our gratitude to God and for the prayers of God's people, is not only expressed here, it is overflowing day and night. He who has done so much to assist us in this World Campaign effort will, we trust, use the humble contributions of this volume to further His cause and extend His Kingdom. This is our prayer.

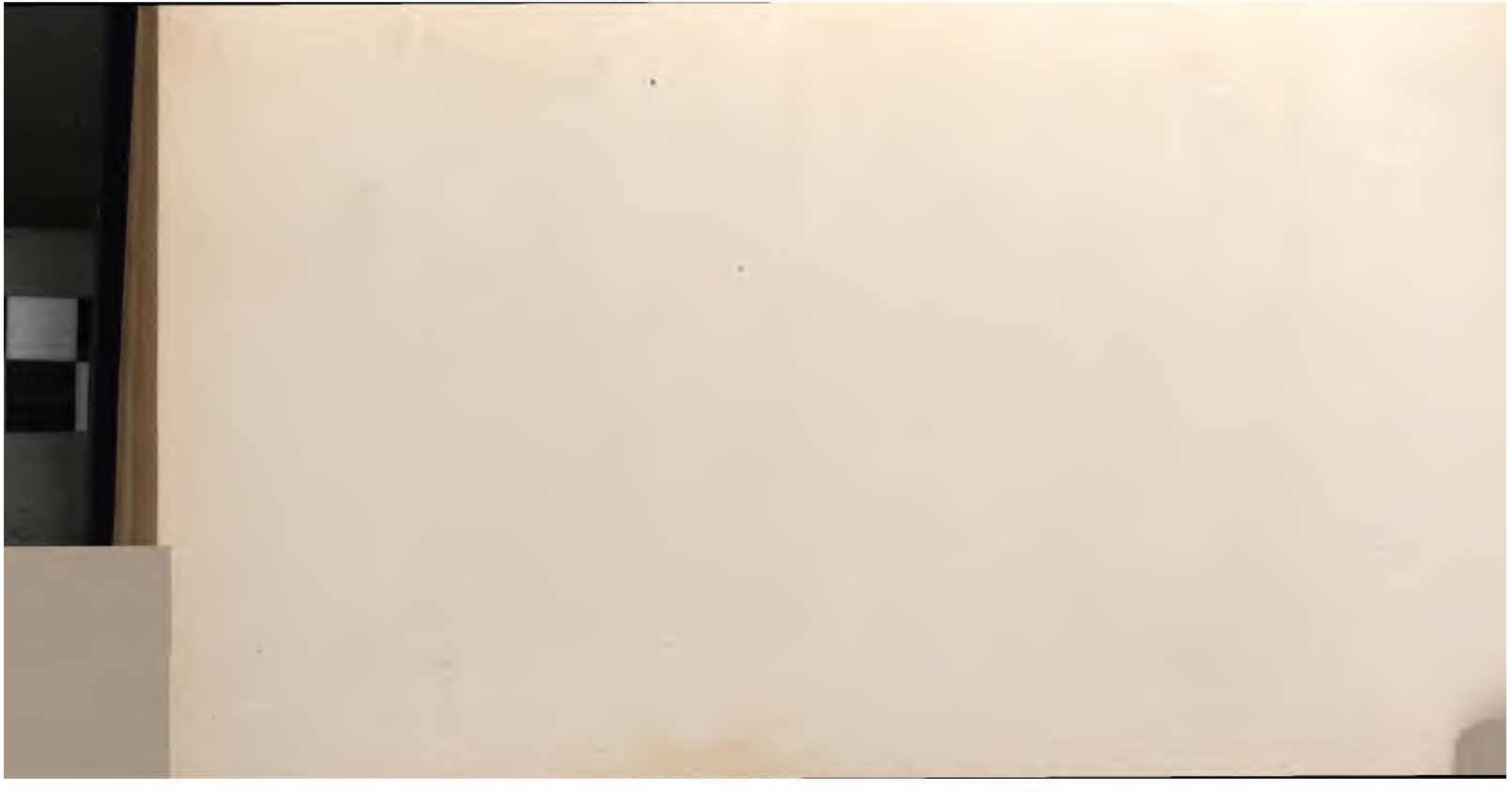
The Authors.





BIRTH AND BURIAL PLACES OF THE WORLD'S REDEEMER.

1. Church of the Nativity, Bethlehem
2. Church of the Holy Sepulchre, Jerusalem



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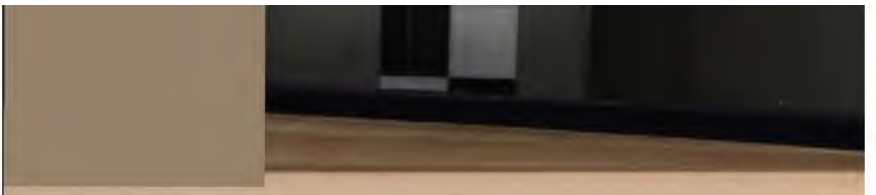
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INTRODUCTION

SOME PRECONCEPTIONS.

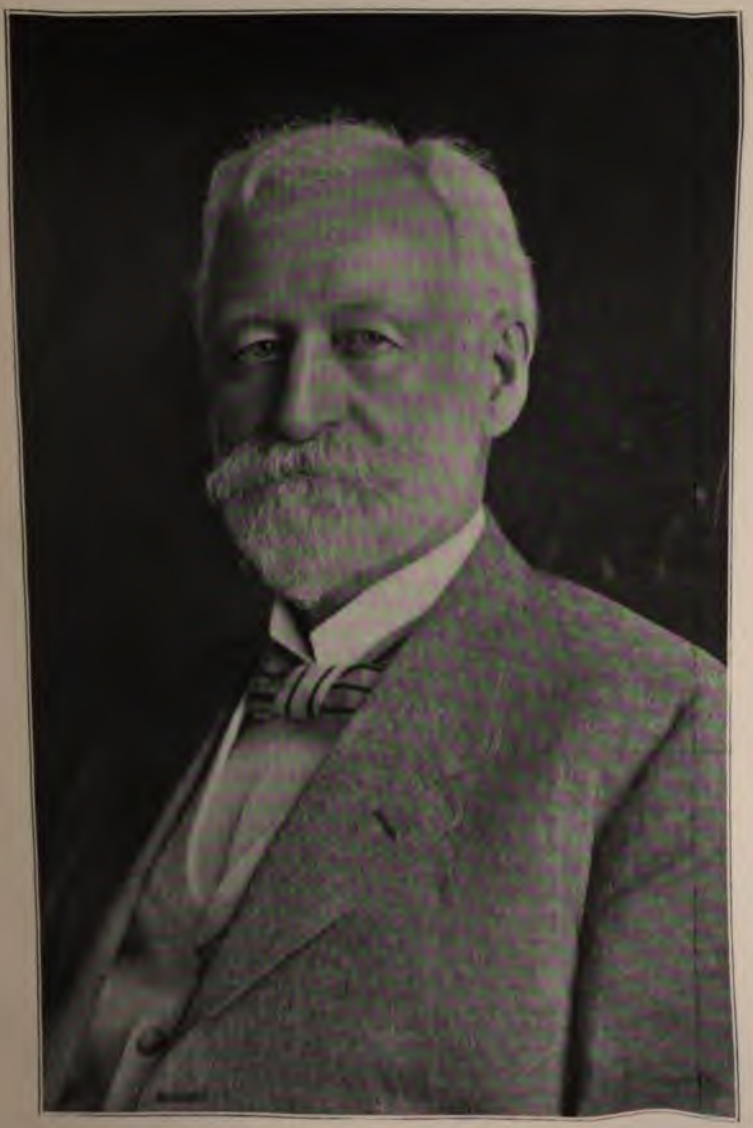
BEFORE we left America for a twelve months' course of mission study with the missionaries around the world, there were those who sought to dissuade us from the undertaking. They said to us: "You can learn no more from the missionaries on the foreign field than they can teach you at home; you can tell the church at home no more when you return than the missionaries can tell the church when they return; your testimony will not have as much weight with the church as the testimony of the missionaries, for the time of your study abroad will be too short to make your conclusions of very much value. The danger is, too, that after you have returned you will have less inspiration and zeal for foreign missions than you had before going out to see the work. Therefore, use the money it will cost to take this expensive course of mission study and support with it a missionary on the foreign field while you keep on with your work here at home stimulating the churches to do their best for Foreign Missions. Don't go!" We had heard that kind of advice for a number of years and had followed it, too, with real satisfaction. But this

time something seemed to say: "Pay no further attention to such advice. The time has come for you to go and see the work for yourself; not only so, but associate with you a small company of fellow students, that in the mouth of two or three witnesses every word may be verified; furthermore, organize a Home Constituency before you go out so that a goodly number of key men and women will follow you not only while you are away with their prayers and interest, but who will receive from month to month your communications and pass them on to others, and who will also, on your return, cooperate with you in organizing and prosecuting the home campaign."

Which voice was the true one we will not discuss, except to say:—We followed the latter voice. If we erred in doing so, then we erred. No doubt some will think we erred and declare it; but it is impossible at present for any of our party to believe otherwise than that we went out under the leadings of God's Spirit and that we were permitted to pursue our studies as planned, and have returned safely to the home land under that same divine guidance and in answer to the prayers of thousands of people who were and are still joined with us in a Cooperative Missionary Correspondence League, to the end that we may prosecute as never before the world campaign for Jesus Christ.

Furthermore we went with the authorization and advice of the Board of Foreign Missions of the Presbyterian Church, U. S. A., and also in the spirit of the recommendation of the General Assembly of that year which declared:—

"That in view of the blessings of God upon the work of our missions abroad, and in the light of the



MR. LOUIS H. SEVERANCE.

A business man, who himself has spent a year and a half in a study of missions around the world, and who is a generous contributor to the cause and work of Foreign Missions in many parts of the world.



present need and opportunities, and in accordance with the repeated declarations of the Assembly that the Presbyterian Church is a Missionary Society, the object of whose existence is to seek the evangelization of the whole world, this Assembly approves of the effort to determine as far as may be possible, the definite missionary responsibility of our church in foreign lands, commends the attempt to frame and carry out a missionary policy adequate to the discharge of this responsibility, and urges the Board to do all in its power to present to the church the magnitude and urgency of its unfinished task."

That it was in the hope of furthering the above proposal and with no indefinite purpose we went on this world study of missions, may be clearly perceived from the fact that at every one of the many mission stations visited the following questions were formally considered in conference with the missionaries, after having first seen with them the work in hand and the fields of their operations:

QUESTIONS.

1. What is the relative emphasis that should be given in the advocacy of Mission work at home of the two ideas of immediate evangelization and the development of a self-supporting, self-extending, self-governing native church?

2. Do you wish to correct or supplement the estimate given in the pamphlet entitled "The Distinct Missionary Responsibility of the Presbyterian Church" with reference to the number of people in your field for whom the Presbyterian Church in the U. S. A. is responsible?

3. How many new missionaries should be sent from America to make it possible for you, co-operative with the native church in your field, to give the gospel to all the people of your field Mission and Station?

4. Would it be possible now for an adequate number of

missionaries to go into the field and preach the gospel to every creature were such missionaries available, and if they were, would it be wise to send enough foreign missionaries to do this, or would it be better to seek to raise up a native church to undertake it?

5. What are the obstacles in the way of the immediate evangelization of all the people in your field?

6. How many native agents could the home church profitably employ in discharging the Presbyterian missionary responsibility in your field?

7. Would you correct or supplement the estimate already furnished by your Mission to the Board with reference to the total expenditures needed in your field for buildings, land, etc.?

8. What would be the annual expenditure of money required to adequately support the mission work in your field?

9. What would be the effect upon other denominational missions in the foreign field of an effort, by Presbyterians, adequately to man and finance their work?

10. Which department in your field needs re-enforcement to discharge our total responsibility—

1. Evangelistic?
 (a) Foreign
 (b) Native
2. Educational?
3. Medical?
4. Publicational?
5. Industrial?

11. What have you found to be the most profitable method of keeping in touch with the home church?

12. How can our campaign party be most serviceable to you and your work on this visit?

In this volume, the chapters on some of the fields considered, furnish formal answers to many of the foregoing questions. In the other chapters the questions are always borne in mind, though they are not always formally stated. The volume undertakes to furnish a fairly complete and definite statement and study of Presbyterian Foreign Missions in the fields which we visited, viz:—Syria, India, Siam and Laos, Hainan, China, Philippine Islands, Korea, Japan,

Chinese and Japanese in America. In these countries are located sixteen of the twenty six missions of the Presbyterian Church, U. S. A., and more than two-thirds of the entire foreign missionary responsibility of that church. These fields, too, are potentially the arenas of the world's greatest present day activities and interests. In them are occurring such mighty movements as startle the race and are likely to shake Society to its very foundations. It was our privilege to be in China for three months during the recent revolution and at the time of the organization of the new republic. It seems to us that Napoleon's prophecy is likely to come true, "When China is moved it will change the face of the globe." China is moving, and so is India, and Turkey, and all the East, both near and far. What they need most of all NOW is the gospel of Christ.

"Hark! the waking up of nations!
Gog and Magog to the fray!
Hark! What soundeth is creation's
Groaning for its latter day.

Worlds are charging; Heaven beholding;
Thou hast but an hour to fight.
Now the blazon cross unfolding
On! Right onward for the right!

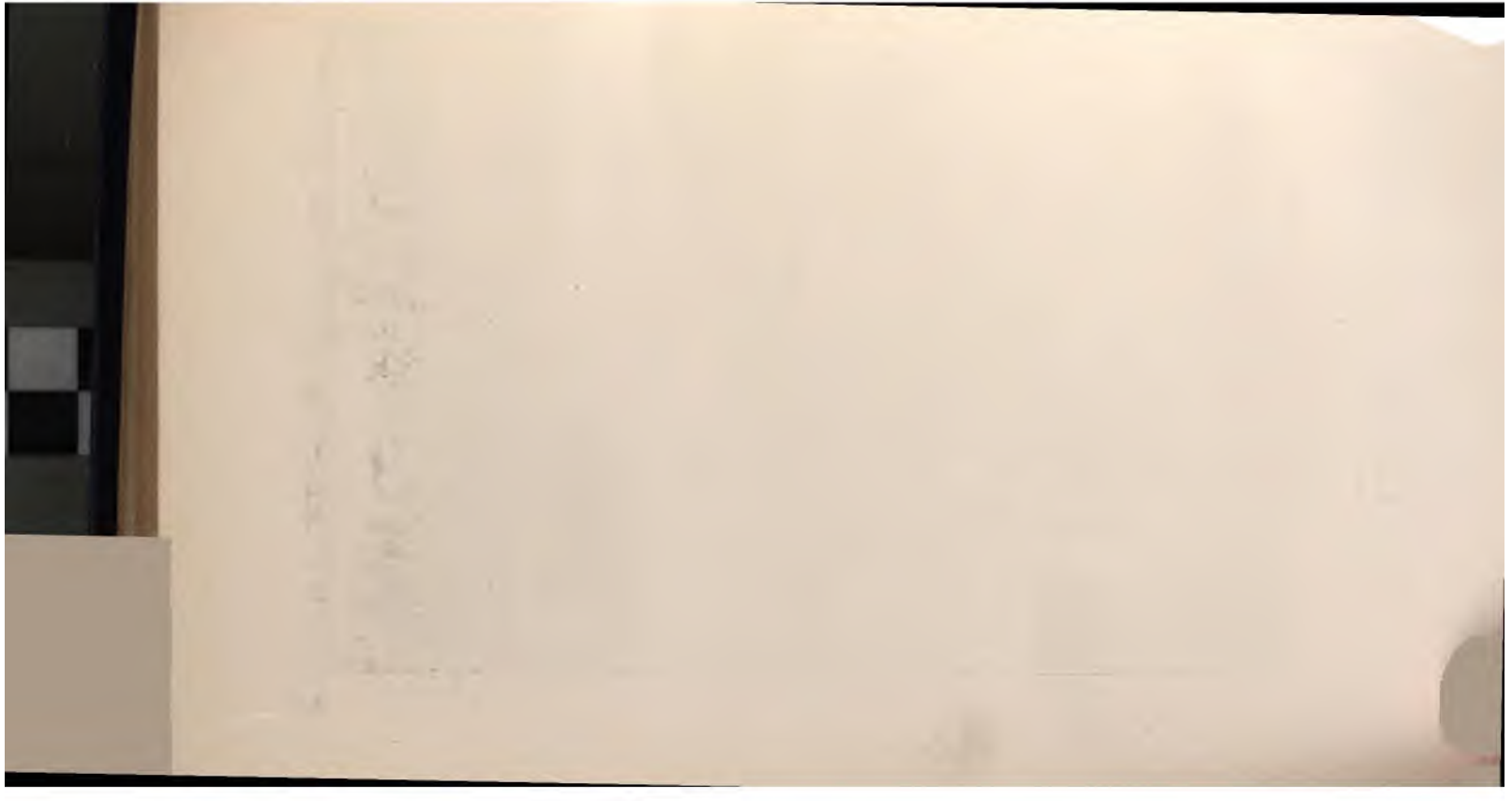
On! Let all the soul within you
For the truth's sake go abroad!
Strike! Let every nerve and sinew
Tell on ages, tell for God!"





SCENES IN SYRIA, PALESTINE, AND EGYPT.

1. Capernaum Synagogue Ruins
2. On the Sea of Galilee
3. Damascus House on Wall
4. Nazareth Women at Well
5. Jacob's Well in Samaria
6. Bethany Home of Mary and Martha
7. Gordon's Site of Jesus' Tomb Outside of Jerusalem Walls





MISSIONS IN SYRIA.


MEDITERRANEAN SEA
Mahardeh
Hamath
Safita
Hums
Tripoli
Jebail
Ras Baalbek
Juneh
BEIRUT
Suk el Ghard
Abeih
Zahleh
Sidon
Tyre
Jedeideh
DAMASCUS
Haifa
Tiberias
Zeraa
JERUSALEM
SYRIA.

AROUND THE WORLD STUDIES AND STORIES OF PRESBYTERIAN FOREIGN MISSIONS

CHAPTER I.

EVANGELISM IN THE SYRIAN MISSION FIELD.

THE Syrian Mission has had five distinct epochs. It was begun in 1819 by Levi Parsons and Pliny Fisk. Their purpose in going to Syria was two-fold: to get the old Christian churches of Western Asia, in which there are less than one million members, to lay aside their gross superstitions, idolatrous forms and unspiritual ceremonials which veil God in Christ from the people; and, secondly, to bring God in Christ to the Mohammedans, of which there are in both branches of this faith in Syria about one million members. However, the responsibility of the American Presbyterian Mission in Syria cannot be confined to two million people. Some have estimated it as being not less than five million. Even that number is not expressive of our responsibility when we measure the place the Syrian Mission holds through its educational and publicational departments as an inter-Mohammedan world force.

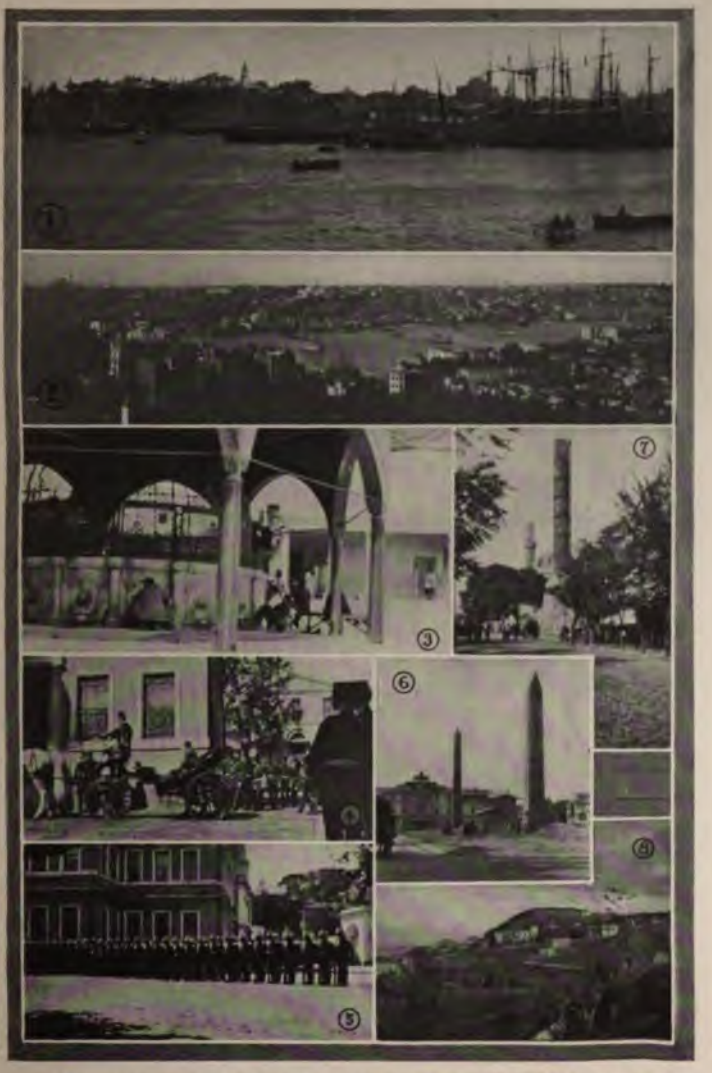
History in Brief

The five epochs of the Syrian Mission history, with one or two events in each epoch to differentiate the periods, are:—

First, from 1819 to 1840. One great event that characterizes this period is the founding of the American Press. For a time during this period the missionaries, by reason of political disturbances, retired to the Island of Malta, where, since 1822, they had maintained a press. On returning to Beirut in 1833 they brought the press with them. Then began in Syria the wonderful work of one of the mightiest agencies under God to bring the Moslem world face to face with God in Christ as reflected on the printed page of God's Word.

The second epoch dates from 1840 to 1860, and is characterized especially by the translation of the Bible into the Arabic language, making it possible to furnish the whole Mohammedan world with the Scriptures in the language of their Koran. This work was begun by the Rev. Eli Smith, D. D., who "superintended the cutting and casting of the beautiful fonts of Arabic type from the most perfect models of Arabic calligraphy, collected the philological library for use in Bible translation, and prosecuted the work of translation from 1849 until the day of his death in June, 1857."

The third period, from 1860 to 1880, is distinctly marked as an educational epoch. It was during this time, 1862, that the American School for Girls was opened in Beirut and during the same year the Sidon Seminary was begun in Sidon. In 1865 the American College in Beirut was formally organized. This was the date also when the Arabic Bible went out from the Beirut Press. The records state concerning this last



CONSTANTINOPLE THE CENTER OF TURKISH POWER

1. Stamboul and St. Sophia
2. Across Golden Horm from Pera
3. Ablutions at St. Sophia
4. The Selamik
5. The Sultan's Guard
8. Suk-el-Gharb



named event: the publication of the Arabic Bible, "makes this period from 1860 to 1880 an epoch in the religious history of Asia and Northern Africa. It is the loving gift of one hundred and forty millions of Protestant Christians to two hundred millions of Mohammedans."

The fourth period, dating from 1880 to 1900, may be characterized as a period of fruitage and evangelistic results. During this period, 1888, the Sunday School Hall in Beirut, and the first of the kind in the Ottoman Empire, was dedicated, and a goodly number of children were gathered into Christian schools for religious and other educational instruction; also churches were organized and converts received.

The fifth period of twenty years' demarkation, is now more than half over. No doubt one epochal event characterizing this period in our Syrian and Turkish work has already happened, viz:—the New Political Regime,—a Constitutional Government. This introduces us at once to the practical situation as it exists in Turkey today concerning which the rest of this and two following chapters will treat directly.

Political Relations. Our missionaries are a fine lot of diplomats. They have to be. They must live in foreign countries, governed by foreign powers and laws which have existed perhaps for centuries. They are in those countries as other foreigners, without special privileges as missionaries. If they have any standing and security above others in foreign lands, it is because they have earned such through some special quality of character or service which they themselves possess or have rendered. In Turkey, the Government has been for hundreds of

years fundamentally in direct opposition to the Christian missionary. Islam has not ruled for the peace and prosperity of Christianity. It is said to be Christianty's greatest foe. The genius of Islam as interpreted in the past, has certainly been most unfriendly to Christianity. Yet, in spite of that fact, the Christian missionaries have always succeeded in living in more or less safety and security in Turkey. The Government established when Abdul Hamid was deposed, (1908) has had a more friendly tone as reflected in the motto of the Committee on Unity and Progress. "Liberty, Equality, Justice, and Brotherhood," are magnificent and magnanimous words. They no doubt expressed the feeling of the Committee at the time of their great need and crisis. But there came a reactionary feeling.

There are some Christian interpreters of Mohammedanism who are emphasizing the good things of that religion, and the features of it which are true and may be reconciled, in consequence, with Christianity, and thus be made to stand in friendly and cooperative relations with the Christian Religion. Mohammed was a prophet to a vast number of peoples whom he led from polytheistic conceptions to the belief in one God. This God, too, was the God of Abraham, Isaac and Jacob and Jesus. In this larger conception, Jews, Christians and Mohammedans are brothers,—sons of Abraham. Thus it is possible for some educated and broad minded men to see enough good in Mohammedanism to give it some common ground with Christianity; and, hence, when Mohammedans understand that Christianity and their own religion are in some points, at least, alike, they may be led to forget



SOME OF THE MAGNIFICENT MEN OF THE SYRIA MISSION

Dr. Samuel Jessup, in the Center, has been promoted to his service above.



their differences and join in a political and perhaps a religious fellowship. This has been evidenced by certain ones prominent in the Revolution which resulted in establishing the new constitution for Turkey. But the old-time fanatical, narrow-minded Moslem bigots of whom there were many millions, found among both the common people and those high up in authority, are blind to any reconciliation of Moslems with Christians. They know only the letter without the spirit. They know only the sword that kills. They have taken the sword, and unless another sword,—the sword of the spirit,—shall pierce them to the heart, they will maintain their destructive, murderous attitude toward Christianity. Hence those in authority who may even wish to befriend the Christian missionary, must reckon with the fanatical millions who are still in deadliest antagonism with Christianity. Our missionaries have thus to meet the deadly opposition of fanatical Mohammedanism both among the religious masses and the political classes who are bent on subjecting the entire race to Islamism. The Government of Turkey today is in a transitional and unstable state both as it affects our missionary operations and all other matters. What it will be tomorrow no wise man will undertake to prophesy. Some think that at any moment we may witness a bloody religious war. Others seem to think that day is past. Our missionaries are for the most part optimistic. Here and there we found a pessimist. But everywhere in Turkey we heard the highest praise for the missionary and his attitude toward the Government. To secure such place and praise as the missionary holds, in Constantinople, and Beirut, and Cairo, for example, means that he is a statesman of no mean

ability. When the final judgment is rendered, we think it will be most commendatory of the political sagacity and Christ-like decorum of the missionary as related to the rulers of the nations with which he has had to do.

The form of Turkey's new government seems to us very good in many respects. The Sultan is an hereditary ruler. He appoints the Prime Minister. The Prime Minister selects his cabinet of ten heads of government departments. The Senate is composed of life members selected by the Sultan and the Lower House. The Lower House is an elective body, one member being chosen for every 50,000 male voters. It passes on many acts of the Sultan. The present Sultan, Mahmed V., is said to be very inefficient and weak. He has had little opportunity to learn anything of public, political or scientific value, having, we are told, been kept prisoner and drugged most of his life by his brother, Abdul Hamid. When he came to the Sultanate, he declared he had not read a newspaper for twenty years. The Committee on Union and Progress, which has been from the time of the Constitution, if not THE power behind the throne,—at least a great power behind the throne,—is composed of sixty-one members, was self constituted and is self perpetuating. The Committee is supposed to be backed by a large constituency of sympathizers throughout the Turkish Empire. It is said there is another element opposed to the Committee whose members are largely found in the army. The Committee is believed to represent both the liberal and conservative elements in the Government. The words, "Union and Progress" are said to mean a union of all the provinces,—some thirty in

number,—ten in Europe and twenty in Asia,—under a progressive Government which will give to Turkey a place among the most favored nations of the earth. She is restless under the status of affairs which compels her to make concessions to residents of foreign countries. For example, Robert College is exempt from taxation by the municpality in which it is located, having been granted a special **irade,** or permit by the Turkish Government according to treaty privileges granted all foreigners, under which permit the College authorities purchase land, erect buildings and conduct their affairs quite independently of the Turkish authorities. The municipality, under the constitution, is pressing the College to come under its authority and municipal laws. The College resists the pressure on the ground that, while Turkey has a constitutional government, there has been no cancellation of the treaty rights by the other nations, and there is no guarantee as yet that the present government is able to protect the foreigner in his rights.

Another interpretation of the terms, "Union and Progress," is that there are two factions or wings of the Committee. One makes for union, i. e., the centralization and political amalgamation of all the different nations now composing the Turkish Empire into one head,—which head is to be the Sultan. This would require the blotting out of separate consideration the 4,000,000 Greeks, as such, and the Jews, Syrians, Bulgarians, Albanians, and all other inter-Turkish territorial, racial distinctions except the Turk, who is to abide along with his religion,—Mohammedanism. But of course such a swallowing up and down of these many old time peoples with their political aspirations and

distinctions all fixed and set by their religious forms, organizations and ideals is out of the question, at least in the minds of the educated and up-to-date thinking men of Turkey. Hence the other party, known as the liberal, progressive wing of the committee holds to the federal relation of the different races, recognizing each nationality in the councils of the nation.

The Committee on Union and Progress, organized for business, i. e., for promoting and affecting the Revolution which resulted in the establishment of constitutional government, has its headquarters in the old city of Salonica. Hence the new Regime is sometimes known as the Salonica Movement. Salonica is ancient Thessalonica, the same city to which Paul went as a missionary on his first visit to Europe, and in this city he organized a church and wrote to the members several letters, two of which we have in our New Testament collection. It is significant that from this old city of Pauline missionary fruitage should originate the Progressive Movement in Turkey. It is said also that the Movement is very closely allied with Free Masonry, binding Jews, Mohammedans, and Christians together in a brotherhood of mutual interest and progressive ideals. We have it from good authority that the Committee met at least once in the Masonic Lodge room of Salonica.

But we also heard it reported that the Christian missionaries of Turkey have had no small influence in effecting the recent more hopeful political changes, The Edinburgh Report on Missions and Government says with respect to missions in Turkey:

"Holding resolutely aloof from political movements, and not slow to denounce the madness of revolution-



ABOUT BEIRUT.

1. Beirut Harbor
2. Scene from Mission Compound
3. Dr. Hoskins with Translators
4. Mission Press Plant
5. Memorial Tablet
6. The Erdmans at Zahleh



aries, they have nevertheless in themselves and in their work manifested the value of free institutions, and set ideals before the peoples of Turkey, which have had a great share in recent changes. But there is no more difficult problem in the political world than the problem of Turkey, and even missionaries whose experience has given them a close insight into the character of the people and the methods of administration, feel themselves unable to predict, far more to engage in, the course of political evolution."

The conclusion reached and expressed in the Edinburgh Conference Volume VII is worth noting:—

"The general anticipation of the missionaries in Turkey is that an era of toleration and comparative freedom is beginning. The spirit of administration has changed, and the men in power seem sincere in their endeavors to establish a tolerant and equitable rule. But it is not yet time to speak confidently or to imagine that mission difficulties with the Government are a thing only of the past. A missionary of great experience, and highly respected by all classes, writes:

" 'In my opinion the young Turks who control the present Government are sincere in their determination to give equal rights to the Christians, and to put an end to religious persecutions of all kinds, but they are also very sensitive about foreign intervention in their affairs, and aim first of all to revive the power and restore the independence of the Turkish Empire. Missionaries should respect this feeling, and avoid, as far as possible, the appearances of distrusting the good will and liberal spirit of the Government.' "

The Press We have made it a point in this round-the-world study, to inquire into and personally

examine every printing establishment or agency being used by the missions we have visited. We have more faith than ever in the power of printer's ink.

The Methodists have a modest but efficient plant in Rome, with a capital investment in facilities of less than $20,000.

The Congregationalists of Constantinople do not themselves possess a printing establishment, but they have in their Bible House, which is their central headquarters for the mission as well as of the American Bible Society, two printing plants, each of which is under private management separate from the mission or the Bible Society, but both are quite reliable agencies of the mission.

The United Presbyterians of Egypt are without any printing force of their own. They once owned a small press, but had no one who could operate it successfully. For lack of such an efficient man, this important branch of missionary activity was never developed by that mission. However, the mission is publishing a monthly paper which has had to undergo of late some opposition on the part of the Moslem authorities; but after a change of name, the periodical has been allowed to be continued. It is considered quite a helpful medium.

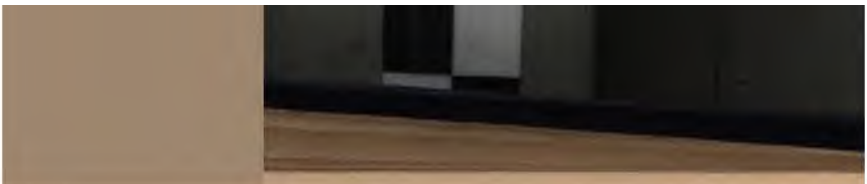
There has been organized in Cairo for the Nile Valley, an important publication agency known as "The Nile Mission Press," which has been established now less than ten years. It is being patronized by the United Presbyterian Mission, and the Church Missionary Society of Egypt, besides doing good work on its own account.

But the printing plant that stands preeminent in



Turkey, and for that matter flourishes above most of the printing agencies established anywhere on mission fields, is the American Press of Beirut, Syria. Mr. E. G. Freyer is manager. This press has been established about three quarters of a century, having been first founded in Malta, in 1822 by the American Board, but moved to Beirut in 1834.

The first thing we did on our arrival at the Mission Compound, was to take a picture of this celebrated Mission Press Building. The Press prints nothing but Christian literature and educational matter. Three fourths of all of its work at present is the printing of Bibles. The average for its seventy-five years of existence has been: two-thirds of its work Bible publication, and the other one-third various kinds of Christian literature. The various publications of the press number 700, and aggregate 90,000 pages of Christian literature apart from the Bible; the whole, including Bibles, totals over 1,004,000,000 pages. The press has an output capacity now of 50,000 Bibles annually. The plant is by no means an extravagant one. We counted about seven presses all told; two of these were large cylinder presses of English make; one of them is called the Bible Press because it prints nothing but Bibles. The whole plant, including engines, printing presses, cutters, binding apparatus and all, is worth about $110,000. The stock of bound and unbound material is worth perhaps another $100,000. The Board of Foreign Missions has put a comparatively small amount into this enterprise which has been and is so productive of good results. About $2,500 was given by the Board to inaugurate the business and for several years the Press received $1000 a year as a subsidy. Eleven



years ago the Board discontinued that amount. The plant has been produced largely through its own efforts of production.

If this enterprise were given sufficient funds to take advantage of present possibilities of publication and circulation of Christian literature, there would be no setting a limit to its usefulness. At least ten times its present capacity could be utilized right now. This statement is made on the very best authority. When we realize what it would mean to give the inquiring Mohammedan mind the best Christian literature to read at this critical and formative period of transition, who can think lightly of our responsibilty in this matter of reinforcing this useful branch of our missionary activities. Remember, only within the past five years has it been permissible for the Mohammedan to choose his own reading. Now he can do so. Will we give him the right kind of literature?

Remember also what it has cost to produce in facilities and translations a suitable literature to be read by the Moslem world with its hundreds of millions of people, and then decide if it is sensible to limit the output of such literature to 50,000 Bibles a year, if we could make it 500,000. Just near the press building is the "room on the roof" where the work of translating the Bible began. We were in this room and later took a photograph of the tablet on the outside of it. The inscription on the tablet reads as follows:—

"In this room the translation of the Bible into the Arabic language was begun in 1848 by Rev. Eli Smith, D.D. Prosecuted by him until his death in January, 1857. It was then taken up in October, 1857, by the

Rev. C. A. VanDyck, M.D., D.D., and completed by him August, 1864."

Someone has well asked, "In what other way could these men have preached Christ to so many of their fellow men? In what other way could the church reach one-eighth of the human race with the gospel? As a business enterprise any firm might be proud of the growth and far-reaching extent of this business, but as an agency for building up Christ's Kingdom every Christian must glory in it and give thanks to God. The Rev. F. E. Hoskins, D.D., the present editor of press literature, is carrying forward the work to greater perfection, being now engaged upon an Arabic reference Bible."

Methods of Evangelism in Turkey

The methods of evangelistic efforts in Turkey are not those in vogue in America and England, nor such as are practiced even in India, China and Korea. No open air or street preaching is allowed as yet. However, the preaching of the gospel by means of a formal, set discourse is coming more and more to be practiced. Mohammedan preaching as such has been disregarded in the past by their leaders. It was too much like work for them to prepare a set sermon and deliver it with energy and zeal sufficient to make an impression. But since the Christian missionaries and native preachers have been given the privilege of preaching to their audiences in the various halls and churches established by them, and since the Moslems under the constitution are permitted to attend such services, the Mohammedan teachers and leaders are seeking to stir up their forces to prepare and preach set sermons in the mosques at stated times in order to offset the influence of the

missionaries. In Cairo, a prize of $15.00 has been offered once a month by the El Azhar University for the best mosque sermon. It is the judgment of some that before long preaching will become one of the most popular and efficient evangelizing agencies in Turkey. Not only so, in their opinion, much of the preaching will be done in the open air as in Christ's time, especially in Syria and Palestine. Tent work, too, we believe will become popular throughout Mohammedan lands, as in other lands, just as soon as there is a government strong enough to protect the preachers against fanatical outbreaks on the part of bigoted Moslems. But as yet such methods are not permissible. However, we should get ready for their use by raising up a well trained and practical ministry, and by assigning some of our strongest American missionaries to distinctively evangelistic work in Turkey. The work of evangelism proper is capable of going forward much more rapidly than the work of indoctrinating the people. We have been at the latter processes now for some time in Syria. We have used educational and medicinal methods as evangelizing agencies and opportunities with fair results.

But the American Mission in Syria has by no means been indifferent to the more direct work of evangelism. Preaching the gospel has gone forward encouragingly in most places with the educational and medical activities. For example, in Sidon there are three ordained American missionaries who preach as well as superintend schools and other lines of work; there are four ordained Syrian pastors, and six unordained preachers; there are thirteen organized churches with eight hundred communicants, forty-five

of whom were added during the past year. The evangelistic work of this field was, when we visited the field, in the hands and on the hearts of the Rev. Samuel Jessup, D.D., and the Rev. Geo. C. Doolittle. Since then Dr. Jessup has died. He was a brother of the late Dr. Henry H. Jessup, and like his illustrious brother was full of years and good works. He proved himself to be a prince in evangelistic and pastoral activities. Mr. Doolittle is just in his prime. He and Mrs. Doolittle are faithfully and fruitfully giving themselves to bring the gospel to bear impressively upon the people about and far beyond them in the hills and valleys of their large field, with its 400,000 people.

The Lebanon Station is also doing a splendid evangelistic work, considering its limited force of six ordained active native pastors and seven licensed native preachers, with two ordained American missionaries, and three women missionaries including the wife of one of the missionaries. Of the hundreds of towns and villages in this district, regular preaching is being conducted in thirty-eight places, irregular preaching in eleven others. During the year, thirty have been received into the church. There is a total communicant membership of 776. Standing on a height above Zahleh with Rev. and Mrs. Paul Erdman, we were able to view a landscape of wide range including the Lebanon, Anti-lebanon, and the Hermon Mountains; ancient Baalbek, and scores of other villages, embracing 100,000 people. "This," said Mr. Erdman, "is our field. It is white for the harvest." "Yes," added Mrs. Erdman, "and we are the only foreigners in the place." It was just another way of saying, "and the laborers are few." We had closed a busy day, visiting

with the missionaries the Girls' School, the Boys' School, the Reading Room, the Kindergarten School, and the Church where a few years before the Bible had been burned and the missionaries stoned. Now as we lifted up our eyes on the field in its vast expanse, we were quite ready to pray the Lord of the harvest to thrust forth more laborers into the harvest.

The evangelistic spirit is also prominent in the Tripoli Station of the Syrian Mission. At the annual meeting of Presbytery, the record says, "The keynote of the meeting was Evangelism, and, after heart searching prayers, the meeting adjourned with the thought uppermost in everyone's mind that the time was ripe for a **forward movement.**" During the year, thirty-four were added to the church and sixty-eight were baptized.

In the Beirut Church the number of members received during the year was six, and the baptisms were seven. But this does not represent by any means the spirit and work of evangelism which prevails in the Beirut Station. The day is past, we hope, when we limit in our thought the spread of the gospel to the number received into the church, however much we may regard such additions as significant. But Beirut, with its 150,000 people, is capable of a great evangelistic awakening, and is sure to enjoy such if the church at home will properly reinforce and facilitate the work there.

One missionary on the ground in Beirut, is undertaking to do the work which should be divided among several strong men. This missionary is the Rev. F. E. Hoskins, D.D. To be sure he has a wonderful wife to help him. He and Mrs. Hoskins are host and hostess

for all who come to Beirut with a desire to see or study the mission work. This of itself is no light service. Dr. Hoskins was last year the one ordained active missionary of the Presbyterian Church in the midst of a vast city with a range of village and country life reaching for many miles around. But he is not simply an evangelistic missionary. He is a great translator of the Bible and other Christian literature. Not only so, he is at the head of the Committee on political and diplomatic relations between our mission and the Turkish Government. Dr. Hoskins is also at present Treasurer of the mission, and during the absence of Mr. E. G. Freyer is acting business manager of the Mission Press which handles hundreds of thousands of dollars of business each year. These are only a few of his manifold duties. Dr. and Mrs. Hoskins, with the other missionaries, are greatly interested too in the recently established Theological Seminary in Beirut which will project a great forward movement in evangelism for which all the missionaries are praying, and to forward which all mission agencies in Syria have been but a preparation. Dr. Hoskins has been made President of this institution. In the meantime let us thank God for the 112 new members received last year and for the 3000 communicant members now in our church in Syria; and let us promise to do more praying and working ourselves for the evangelistic movement in this land which must be especially near and dear to our Lord as the land of His nativity.

CHAPTER II.

EDUCATIONAL WORK IN SYRIA.

IN our statement of the educational work of the Presbyterian Church in the mission fields of the world, we shall not attempt to discuss the science or the methods of missionary education. These questions are considered at length and in a very comprehensive manner in the report of the Edinburgh Conference on Christian Education and they are practically the same all the world over, both at home and abroad. Neither shall we have much to say about the history of educational work save as we speak of individual schools; that would be beyond the scope and purpose of this book. It is our aim simply to give to our readers a statement of conditions on the field as we have seen them, and to bring to them the most recent facts and figures. We want you to see the field, know the facts, feel the need and appreciate the opportunities. We shall confine ourselves then to the concrete and seek to give in as small space as possible a survey of our educational work,—its present attainment and efficiency and its possible usefulness as a leavening and evangelizing agency in the foreign field.

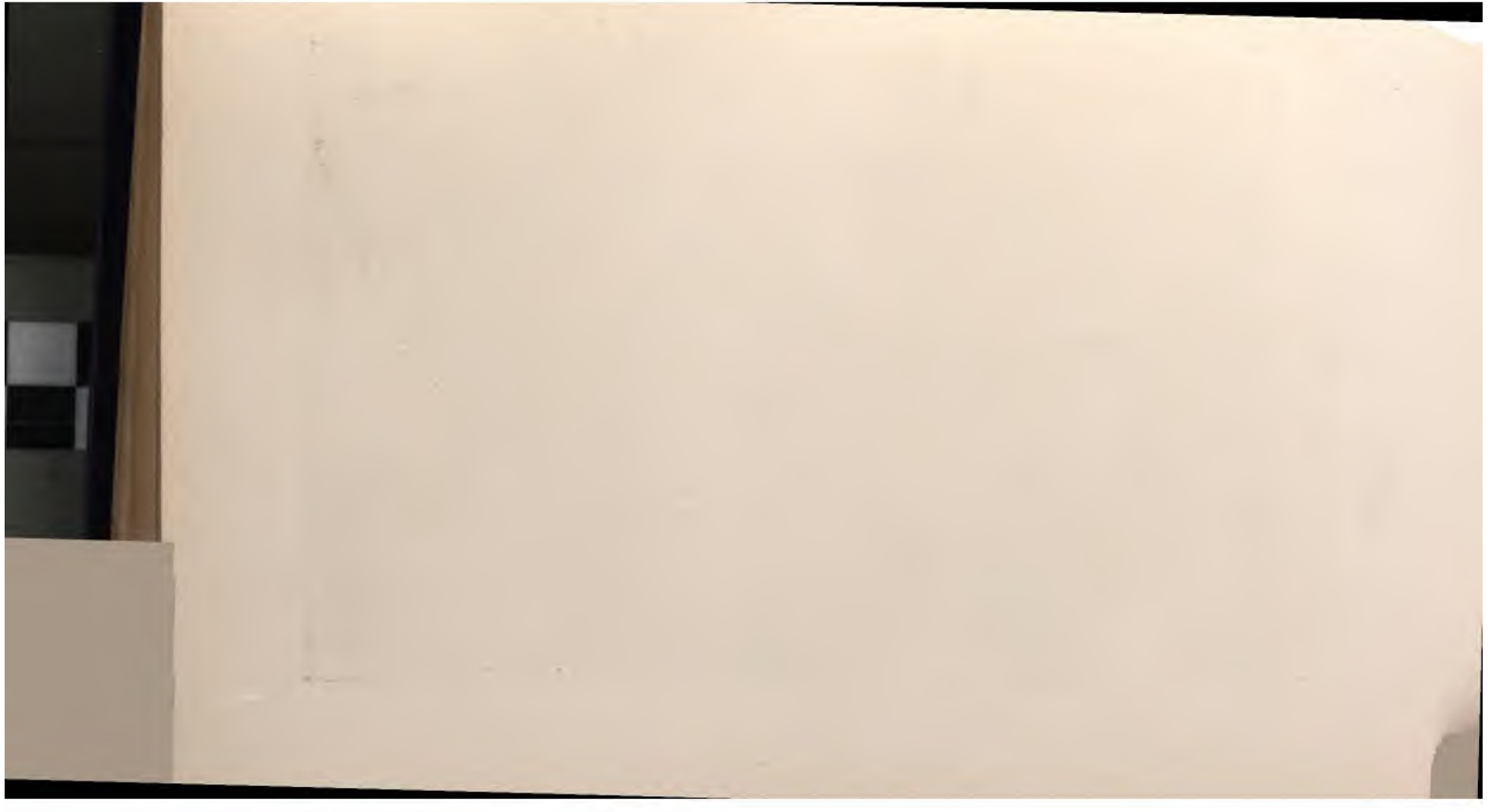
The Scope of This Subject

The Edinburgh Conference in its conclusions con-



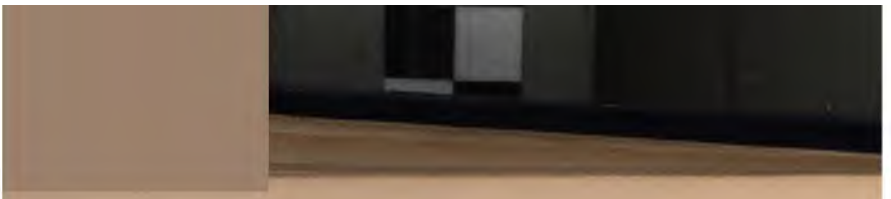
PICTURES OF EDUCATIONAL MISSION WORK IN SYRIA.

1. Miss Tolles, Miss Horn, Beirut
2. American School for Girls
3. Site of First Girl's School
4. Camel Caravan to Sidon
5. Zahleh Boy's Boarding School
6. Gerard Institute, Sidon
7. Scene from Sidon Seminary
8. Home of Mr. and Mrs. Doolittle



cerning Christian education in mission lands says: "A very large proportion of the best moral and spiritual influences of missions have emanated from the schools. It is probable that the most striking public witness for Christianity which has most impressed even hostile observers, has been the power which Christian missionaries have exhibited by means of education." This is more largely true, perhaps, of our Syrian Mission than of some other fields, such as Korea for example, where the most prominent phase of the work and no doubt the most powerful witness has been the evangelistic, or preaching agency. In Syria, the educational work has always been prominent. From the days of Fisk, Parsons, King, Goodell and Bird, the pioneers in Syria (1819-1825) to the present day, the missionaries have all given a large place to education in the policy of the mission. As early as 1824 they started a school in Beirut, and in 1826 another in Hasbeya. From the beginning the schools have been popular with the people, especially the non-Moslem population. In recent years the Moslems are coming in larger numbers. Since the revolution in Turkey in 1908, the leading men of the Empire are openly sympathetic with our educational work and many of them are sending their boys and girls to our schools. The government pays the expenses of a number of young women in the American College for Girls in Constantinople. Our graduates are also in great demand by the Government for teachers in the national schools.

We have in the four stations of the Syrian Mission (Beirut, Tripoli, Lebanon, Sidon) seven boarding schools, three for girls and four for boys, and 109 day schools, with a total enrollment of 6,977 scholars. We



had last year a force of 216 teachers, ten American and 206 native.

The American School For Girls, Beirut

The American School for Girls at Beirut is one of our most advanced schools for young women in Syria. It was founded in 1862 and was an outgrowth of the first Girl's School in the Turkish Empire, which was opened by Mrs. Eli Smith in 1835. The original policy of the mission was to train the girls in the homes of the missionaries. Such a thing as a girl's school was preposterous to the Moslem and regarded as impossible even by the missionaries until Mrs. Smith had the courage to open her school in Beirut. A pillar standing in the churchyard marks the sight of that original building. In 1862 a boarding school was formally organized, and since 1866 has occupied its present quarters in the building made historic by the translation of the Bible into the Arabic language which was accomplished within its walls. From time to time additions have been made to the building until a large, though still inadequate plant, forms a part of the attractive Mission Compound near the center of the city. The aim of the School is to provide a higher education for girls such as will fit them to do their work in life in whatever sphere they may be placed. It is primarily a Christian School and seeks to present the teachings of Christ in such a way that they shall become the controlling power in the lives of the students.

There are three distinct departments; Primary, Preparatory, Academic, covering altogether ten years of study. There is provided also a Normal course for those who desire to teach, which covers four years,



and includes all the required academic studies with additional instruction and practice in the science of teaching. It has three American teachers; Miss Rachel E. Tolles, Principal; Miss Emelia Thomson, the daughter of Dr. Thomson, author of "The Land and the Book," Treasurer; and Miss Ottora Horne, superintendent of the home and teacher. There are on the faculty also six native Syrian ladies, one English and one Italian teacher. Last year (1910-1911) there were 53 boarders and 78 day scholars. The Board has recently made an appropriation of $25,000 for the enlargement of the building, which will make it possible to accommodate many more girls.

The success of the American School for Girls in Beirut has been due to the spirit of its brave teachers and leaders which is so beautifully expressed in the words of Maltbie Babcock, carved on the memorial tablet to Miss Eliza D. Everett which hangs in the hall of the building. Miss Everett was the principal of the school from 1868 to 1895.

"Be strong.
We are not here to play, to dream, to drift,
We have hard work to do and loads to lift.
Shun not the struggle, 'tis God's gift."

Sidon Seminary For Girls,—Sidon Sidon Seminary for Girls is located in the old city of Sidon, about thirty-five miles south of Beirut on the coast of the blue Mediterranean. Sidon claims to be the oldest city in the world, and without doubt is a close rival with Damascus for that distinction. Many very valuable antiquities are being unearthed there at the present time, the most famous being the

Alexandrian Sarcophagus now in the Museum in Constantinople, which was evidently made for Alexander, but possibly used for one of his generals. It is one of the most beautiful in the world.

On December 1, 1862, Rev. Lorenzo Lyons brought five Protestant girls to Sidon and gave them into the charge of Miss Adelaide Mason. This was the beginning of the Girls' Seminary of Sidon. A day school department has always been maintained in connection with the Seminary, but Sidon being a very strong and somewhat fanatical city, it has been a difficult task to build up the day school.

There are in the school, seven teachers, sixty three boarders and seventy five day students. Miss Charlotte Brown, of Manasquan, New Jersey, is the very efficient principal. She is supported by the Monmouth County Presbyterial Society of New Jersey. Miss Anna Jessup, daughter of Dr. H. H. Jessup, of blessed memory, is the assistant. Miss Law who for many years was connected with the institution and did such an excellent service, retired last year from the work. These two American teachers are ably assisted by a strong force of native teachers. The girls are received into the school upon the recommendation of the mission stations—Lebanon Station sending 22, and Sidon Station sending 41,—and are therefore picked students. They are taught in addition to their regular school work, all kinds of house work. The graduates go out into all parts of the country as teachers and as wives of the most influential men of Syria.

The Institution is greatly in need of more room. $3000 are needed for enlarging the building, and $200 for a water supply. Here is a chance for some good

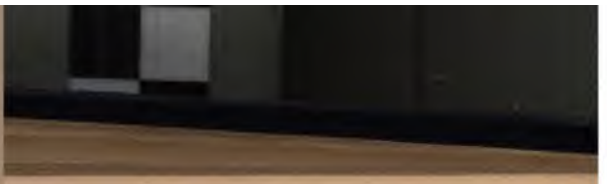
friend to give at least the "cup of cold water." The work of the school is of the highest order and its influence is going out into all parts of the country.

Gerard Institute Sidon.

Gerard Institute for Boys was organized in Sidon in 1883 as the outgrowth of a feeling of need for native workers. The graduates of the Protestant College of Beirut were not going into Christian work, being ambitious for more lucrative callings; so this school was started to train young men for Christian service. Mrs. Geo. Woods of New York, whose maiden name was Gerard, gave a large part of the money for the building and a small amount toward the endowment of the trade school, hence the name, "Gerard Institute." Mr. S. D. Jessup, son of Dr. Samuel Jessup, is the Superintendent. He was born in Sidon, of missionary parents, educated in America, and is especially fitted both intellectually and spiritually as well as by inheritance for the important position he holds.

There are four distinct departments in the Institute: the Grammar School, the three Trade Schools, the Orphanage, and the Preparatory. There is also a large day school under Mr. Jessup's supervision within the mission Compound. The total enrollment in all departments of the school is 325. Of this number 85 per cent are from the different Christian sects of the country,—Catholic, Greek, Orthodox, Maronites and Protestants; 5 per cent are Druses, and 10 per cent are Moslems.

The Grammar School and the Trade Schools are in the city of Sidon. The Orphanage and the Preparatory Department now occupy the new buildings on the hill about one mile outside of the city.



The enrollment of the boarding department of the Grammar and Trade Schools is 100. All students in the Grammar School are required to take two hours each day in the Trade Schools where they are taught carpentering, tailoring and shoe making. All "manual students" are required to give two hours each day to study in the Grammar School.

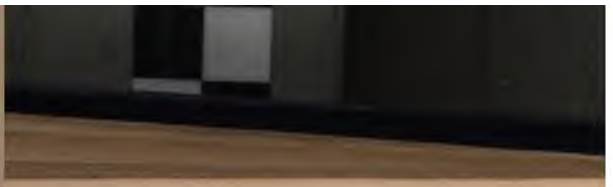
The Preparatory Department was last year quartered in the new Ramapo Hall, located on a high hill one mile or more outside the city walls, overlooking Sidon and the sea. It is one of the most magnificent locations we have seen in any of our mission fields. Standing on the roof, we could see far out into the sea on one side, and away for miles across the hills and valleys in other directions, until the scene became one beautiful panorama before us. The building is made of white sandstone, covered with red tile, and is fire proof. It will cost when finished about $25,000. but could not be built in the United States for less than $40,000. Ramapo Church of New Jersey, of which Dr. Geo. A. Ford was one time pastor, gave $10,000 toward this building as a wedding present to Dr. Ford who was married six years ago, after many years of bachelorhood, to Miss Booth of New York. The rest of the money has been given by friends of the institution, a considerable part coming no doubt from Dr. Ford's own pocket. He has given the most of his life to the mission work in Sidon, and many years to the work of Gerard Institute, and is now intensely interested in getting the Institute into its new buildings on the new site. Ramapo Hall is one of the finest buildings we have seen in Syria, if not the finest. In the chapel and on the porch are some very valuable granite col-

umns, taken from the old Phoenician Temple recently discovered in Sidon. Fifty boys are now being accommodated in this building. The number can be considerably increased when the dormitory on the third floor is completed.

Near by the Ramapo Hall is the Orphanage in a fine new building that cost $7,000. There are in the Orphanage now, twenty five boys comfortably housed and cared for by an efficient body of workers. The boys attend the Preparatory School in Ramapo Hall.

There is in connection with this school, a large tract of land of more than 300 acres, bought a few years ago at a very reasonable price, which is being made into an industrial and agricultural farm for the training of Syrian boys. Dr. Ford is just completing a beautiful home on the farm which at his death he intends to give to the Institution. There is now a fine mulberry orchard of 1200 trees on the farm, and other improvements are being made as fast as funds are available. $100,000 are needed to equip and endow the farm. Here is a magnificent opportunity for some man of wealth to make an investment that will bring him a large spiritual harvest. This is one of the very finest opportunities in Syria for doing a practical work. The industrial education of the boys in Syria is greatly needed today. The people are far behind the age in industrial and agricultural improvements. They need to be taught how to farm and how to make a living with the opportunities they have.

Boys are taken in Gerard Institute from the lowest station in life and are turned out strong, self-reliant, respectable men. Nukklie Khuri was a poor goat-hearder who came to the mission as a servant, and is



now one of the strongest and most valued teachers in the faculty. He is a man of ability and character and is making himself felt for good among the young men of the institution. Out of his small salary of $6 a month he supports himself and pays $20 a year toward the education of his younger brother. It pays to educate such men as Nukklie Khuri.

Schools at Tripoli We have two boarding schools at Tripoli, one for girls with an enrollment of fifty-five boarders and eighty-seven day scholars, and one for boys with seventy-five boarding pupils and seventy-five day scholars.

The Boys' Boarding School of Suk-ul Gharb has 150 students under the direction of Rev. William Jessup, D. D., with Rev. W. A. Freidinger as active principal. Rev. O. T. Hardin was for many years in charge of this school but has recently been removed to Beirut where he becomes a member of the Theological faculty. A number of religious sects are represented in the Suk school, a large proportion being Druids. The record of its graduates and students in college and the social and political life of the Lebanon is an exceedingly creditable one.

109 Day Schools The 109 Day Schools are scattered over a good portion of Syria in the villages and towns. They are all centers of light and influence and are great evangelizing and leavening agencies.

The S. P. C. Beirut No account of the Presbyterian School work of Syria would be complete without a reference to the Syrian Protestant College at Beirut. While this institution is not strictly a Presbyterian College, nor directly connected with our

mission, it is the outgrowth of our Presbyterian Mission and is so very closely affiliated with it historically as well as in spirit and service today that a survey of our school work in Syria would be incomplete without mention of the "S. P. C." as it is commonly called. This college was opened in 1866 as a Christian interdenominational institution for the purpose of giving to young men of Syria and surrounding countries a higher education that is permeated with the spirit of Christianity.

It is located on a magnificent site of forty acres overlooking the beautiful blue Mediterranean, with the rocky Lebanon mountains rising in the back-ground to the height of 8,400 feet. It is one of the most charming locations we have seen in our travels around the world; the eighteen or more buildings are of white sandstone covered with red tile, and most, if not all of them, are fire proof. The College has eight departments:—The Preparatory, covering a five years' course for students not knowing the English language; the School of Arts and Sciences, including a four years' course leading to the degree of B. A.; a Teacher's Course of two years; the School of Pharmacy, with a three years' course; the School of Commerce with a four years' course; a School of Archaeology and Philology; a School of Dentistry, and a Training School for Nurses. It is the plan of the Board of Trustees to establish soon, schools of Law, Engineering and Agricul-



ture. Six languages are taught:—English, Arabic, French, Turkish, Latin, and modern Greek.

Last year (1910-1911) there were more than 800 students enrolled, and this year 1000 are expected. Most of the students are Syrian, but more than a dozen different nationalities are represented. They represent as many different religions; over 300 are Greek Orthodox, 175 are Protestant, 102 are Moslem, 90 are Roman Catholic, the rest are Jews, Druses, and "what-not." The mingling of these races and religions in the wholesome atmosphere of this Protestant Institution is one of the splendid indirect results of the work of the College.

There is a large faculty of 75 professors and instructors. Of these, 65 give their time to teaching, while ten are engaged in the administrative affairs of the School. The faculty is about as cosmopolitan as the student body; 40 are Americans, 4 are British, 21 are Syrians, 2 are French, 2 are Swiss, 2 are Greek, and 4 are Armenian.

The College is chartered by the state of New York and is controlled by a Board of Trustees in New York, of which Rev. D. S. Dodge D. D., is President and Mr. Wm. M. Kingsley is Treasurer. The local government of the institution is in the hands of the faculty. Dr. Howard S. Bliss, the son of Dr. Daniel Bliss the first President, is the very able and successful President. He succeeded his father nine years ago. Dr. Bliss is the right man in the right place. He is specially fitted both by inheritance and training, as well as by personal qualities and spiritual graces for the great position he holds.

More than 1900 graduates have gone out from this

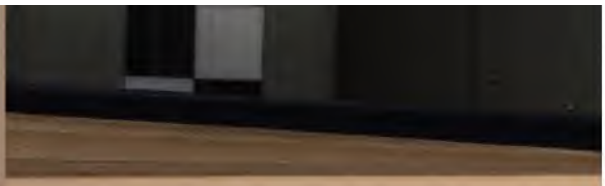
institution to occupy useful positions in their countries as physicians, pharmacists, lawyers, judges, teachers, preachers, editors, authors, merchants and other important places. In our travels through the Turkish Empire we met several of these men, all of whom bore the stamp of the College and were leaders of modern thought and life in their communities. The leavening influence of this great school cannot be over estimated. John R. Mott said he had visited 2000 institutions and that he would place this college among the three or four institutions of the world from the standpoint of opportunity for service and critical and strategic position.

Theological Training

A new Theological School is just being opened at Beirut, of which Dr. Franklin E. Hoskins is the President, assisted by Rev. Oscar J. Hardin, Rev. F. W. March and Rev. Geo. A. Ford, D. D. The following brief statement of the history of Theological training in Syria and the plan of the present school is taken from the new prospectus which is just out.

"Between 1836 and 1855 a number of theological students were trained by individual missionaries. These students were licensed to preach by the Mission. In 1856 a Theological Department was established in connection with the Abeih Seminary and classes instructed during a period of 16 years, 1856-1871. On July 22nd. 1871 the Mission decided to transfer the Theological Seminary to Beirut. Between 1873 and 1883 this work was carried on in rented houses in various parts of the City of Beirut.

On December 18th, 1883, a new Theological Seminary building on the College Campus was dedicated.



The building was erected at a cost of $20,000. During the ten years from 1883 to 1893, four classes of students were trained and graduated from this building. Owing to the return of Dr. James S. Dennis to the United States, the building was leased for a period of four years to the Faculty of the Syrian Protestant College, who made use of it first as a residence and afterwards as a College dormitory. On the 12th. December 1897, the Mission concluded the transfer of this Theological Building to the College which had completely outgrown the capacity of its existing buildings, and this arrangement was completed with the full consent and cordial approval of the Rev. D. Stuart Dodge, D. D., and Rev. James S. Dennis, D. D., who represented their respective fathers who had given the building to the Mission.

Between 1897 and 1904 the Mission trained several classes of students during the summer months at Suk ul-Gharb, and on December 13th. 1904 the Mission again transferred the work of Theological Training to Beirut and trained one more class inside the present Mission Compound making use of the old Fisk house as a dormitory.

Responding to the growing spirit of union and cooperation, the drawing together of all denominations working within this section of the Arabic speaking people, and facing the missionary responsibility involved in the assured opening of the Mohammedan world to evangelistic effort in the near future, the Syria Mission have been impressed with the necessity of adopting a plan large enough to command the respect and hearty support of the whole native Evangelical Church and the neighboring missionary enter-

prises. After several years of careful deliberation the desire has been reached to reorganize the whole matter of Theological Training on an enlarged basis both as regards teaching force and also accommodations for students inside the Mission Compound at Beirut.

Mr. J. Milton Colton of Jenkintown, Pa., having heard of the Mission's need, has generously given through our Board, a sum of money for the erection of this new Theological building, which is being erected and will be ready for occupation in October of this present year. It will contain ample accommodation in the way of class-rooms, library, music room, dormitories, kitchen and dining rooms for the largest classes we can hope to gather during the next ten or fifteen years. The building will be called "Colton Hall" and being immediately adjacent to the church and homes of the missionaries, will bring the students into the closest possible personal contact with those who are responsible for their training."

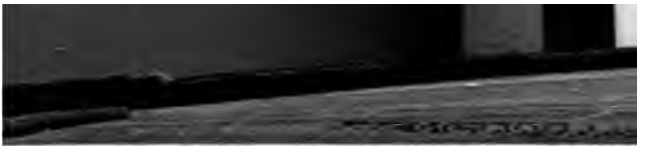
Such, in brief, is the scope of our educational work in Syria. There are also nearly a score of other societies working in Syria and Palestine: the Irish Presbyterian, the Church of England Mission, the Society for Propagating the Gospel, the German Evangelical, the British Syrian Mission, the Society of Friends, the Covenanters of America, the Tabitha Mission, the Church of Scotland Mission, the Jessie Taylor Memorial Schools, the United Free Church of Scotland Mission, the Christian and Missionary Alliance of New York, the Presbyterian Church of England, the Danish Mission, the Swedish Mission, and a number of other smaller and less responsible agencies. Most of these, however, are working in Palestine proper. Syria is left

very largely to our Presbyterian Mission, and a few other societies.

Educational Conference May 3-5, 1911

An Educational Conference of all these agencies was held in Beirut, May 3-5, 1911, for the purpose of discussing methods of school work in Syria with a view "To advance the Kingdom of Christ by securing closer affiliation, more helpful cooperation and more efficient methods on the part of those engaged in missionary education in Syria." "The School Curriculum," "The Training of Teachers," and kindred topics were discussed for three days and nights. The conference was fruitful of much good and marked the beginning of a more systematic and scientific educational policy.

The importance of educational work in Syria cannot be over emphasized. The people are not waiting open mouthed for the gospel, but they are eager for an education. The leaders of the country realize that the people must be educated to save the nation from destruction. Is it not the part of wisdom to give them what they want and are ready to accept? The school work is an effective way of bringing Turkey within the hearing and under the influence of the gospel. The Moslem world can be approached through the mission school. Islam was born in ignorance, it lives upon ignorance, and one thing that will do much to overcome it is education. The duty of the Christian church is to turn on the light and let it shine into the darkened communities of Syria until the people come to realize their need of a better religion and a more powerful savior than the Prophet of Mecca. The light is beginning to shine, the day is beginning to break. Here and



there are awakened souls who have caught the vision; and if the church will do her duty and go in and possess the land, wonderful things may be accomplished in Syria in this generation.

CHAPTER III.

MEDICAL MISSIONS IN SYRIA.

GOD'S Son was a medical missionary. In presenting a series of chapters on medical missions it is scarcely necessary to add to this early divine authority any modern arguments for the value of medicine as a helpful agency in the propagation of the gospel. It is sufficient to say that medical missions have long been recognized as a legitimate and useful method of missionary activity. Dr. Speer in his "Christianity and the Nations" (p. 99) classes them among the four chief missionary methods showing that they are a normal outgrowth of the needs so pitifully presented on many a mission field. Among the conclusions reached by the Edinburgh World's Missionary Conference we find (vol I, p. 313) medical missions classed not as an absolutely indispensable method, but as one of high and undoubted value and ranking in usefulness with education. Their value may be judged by the results they produce. "They break down barriers; they attract reluctant and suspicious populations; they open whole regions; they capture entire villages and tribes; they give a practical demonstration of the spirit of Christianity."

Three Stages of Development

There are three stages of development in medical missions; first, pioneer work; second, hospital work;



COMPOSITE PICTURE OF MEDICAL MISSIONS IN SYRIA

1. Shebaniyeh Hospital
2. Lebanon Mountains from Hospital
3. Interior of Hospital
4. Patients on Veranda



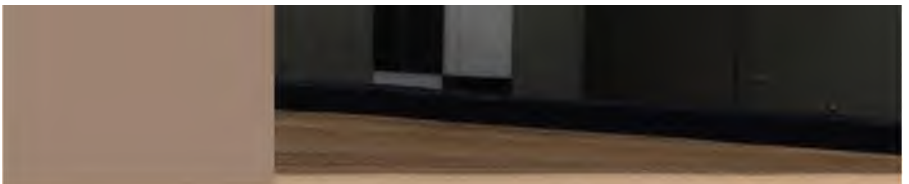
third, medical education. The first and more primitive form is often the only one possible in the interior regions. There is no hospital, little equipment and more or less opposition, yet under such conditions a really valuable service may be rendered. Not only is sickness cured, but poverty and distress relieved. The wounds of evil men such as robbers are treated in the hope that this kindness may win them to Christ. The doctor is ready for any service. Sometimes he fills the pulpit of the native church; again he performs some service in the Sunday School. He is always on the alert for opportunities to speak a word for Christ.

The second or hospital stage includes most of the opportunities of the pioneer work and adds to them the larger and more permanent advantages of the hospital building and equipment. About these hospitals and dispensaries cluster some of the tenderest tales of the conquest of souls for Christ giving full proof of the devotion of men who are using their medical and surgical skill to make entrance for the Great Physician.

The third stage, that of medical education, has been attained in only a few of our mission fields. There is great need for the training of native missionary physicians because there are far too few American and European doctors in the missions and also because the native physician gets nearer to his own people and consequently his work is more enduring.

Importance in Syria

Medical missions in Syria, as in all Moslem lands, are an invaluable aid in breaking down prejudice and in correcting wrong impressions concerning the Christian faith. For 70 years the medical work of the mission has been prominent. Because of the large place taken by the



workers of the Syrian Protestant College the distinctively Presbyterian work is limited. It centers at three points equipped with hospitals, in the Lebanon mountains near Shebaniyeh, at Junieh on the Mediterranean coast across the bay from Beirut and at Tripoli on the coast fifty miles north of Beirut.

Dr. Mary P. Eddy is seeing the ideals of her childhood realized in the work of the tuberculosis hospitals under her care. Born in Syria as the daughter of the beloved Dr. W. W. Eddy, she returned to her native land in 1893 equipped with a thorough medical education gained in the United States. After a severe examination she was granted a medical and surgical diploma by the Turkish Government. She was the first and only woman physician ever recognized by the Sultan. The military escort to which this entitles her is valuable in Turkey where the government is weak and the people are turbulent.

Shebaniyeh Hospital

One October day we visited the Shebaniyeh Tuberculosis Hospital, beautifully situated on a slope of the Lebanon mountains and standing as a monument to the personal efforts of Dr. Eddy who bought the ground and erected part of the buildings. Since 1908 its twenty beds, increased to thirty-five by the use of pavilions, have been well filled with young and old, sufferers from this dread disease. We saw little children, young men in the prime of life, mature women, with the shadow of death on their faces, tenderly ministered to by those imbued with the spirit of the Great Physician. We sat in the cool of the evening listening to the sweet strains of "Abide with Me," "Flee as a Bird," and the "Hallelujah Chorus" as the clear-voiced phonograph sent the

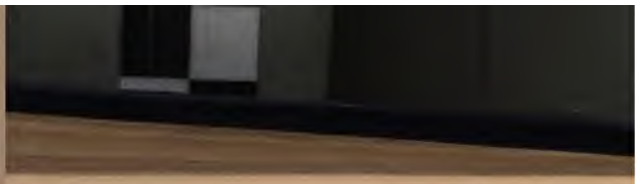
heart moving chords through the rooms, bringing the peace of God to so many who have been strangers to Him. We looked out into the beautiful Syrian moonlight and thought of the blessedness of this work which reveals the Christlike personality of a woman honored and loved throughout Syria. We had seen "Michael," a five year old lad whose poor father had brought him to the hospital carrying him on his back for three days. He is in the third stage of tuberculosis and thinks he will not live. In his sweet, childish way, he repeats his Arabic prayers and sings, "At the Cross." His sister, cured in the hospital, looking on him with loving eyes, is seriously planning to dedicate herself to hospital work. How measureless is the power of these kindly ministries which reveal to the needy people of these mountains as nothing else can the true spirit of Christianity.

Junieh:—Hamlin Hospital

About October 15th these patients are moved from this 3000 foot elevation with its heavy falls of snow to the seacoast and are housed in the new Hamlin Hospital at Junieh erected through the efforts of Mrs. Teunis Hamlin in memory of her husband so long a pastor in Washington, D. C. About one-half of the eighty-five patients treated in 1910-11 had contracted tuberculosis while away from Syria. Dr. Eddy is showing that there is hope of recovery at an early stage of the disease if proper measures are taken and that by the use of precautions the danger of contagion can be lessened. This proof is slowly overcoming the superstitious fear of the disease felt by the natives.

Tripoli

Our medical work at Tripoli was begun in 1863 by Dr. George E. Post who left it four



years later to undertake at the Syrian Protestant College the work which made him famous. His place was taken by Dr. G. B. Danforth (1871-75) who was followed by Dr. C. W. Calhoun, (1879-83). At Dr. Calhoun's death the work was taken up by Dr. Ira Harris who is still in charge after nearly thirty years of service.

The hospital which is largely given to surgical cases is in the city proper, and has room for thirty-five patients. There are no beds, properly speaking, the patient bringing his own cot and a friend to nurse him and provide him with food. One American nurse supervises the work. A hospital chapel provides a waiting room for patients who come each morning to consult the doctors. Here the native assistant who has been in the work more than twenty years preaches to the gathered company numbering from sixty to one hundred. Later he goes to help with operations and his place is taken by a Bible woman who speaks to the women who remain.

Dr. Harris is ably assisted by his daughter, Dr. Ara Elsie Harris, who helps her father in important operations and is sometimes assisted by him when she operates. She holds a special clinic in the city for women. In 1910-11 the cases treated here and in the clinic at Meena, the port of the city, numbered 15,380. A new hospital is much needed at Tripoli. $8000.00 from the Kennedy Fund is in hand, and when this amount is sufficiently supplemented, a modern building may be erected in a better location.

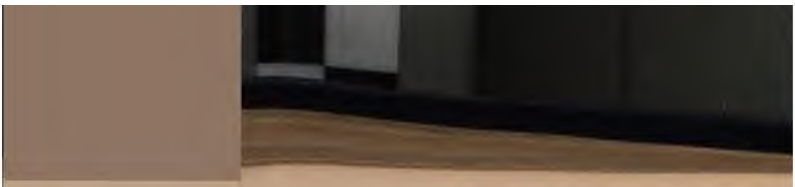
Itinerating Besides the hospital work at these three points, Dr. Harris, his daughter, and Dr. Eddy make long trips through the country and to cities

with no resident physician. A temporary hospital is set up in a tent, church, or other building, and sick ones of all tribes and faiths crowd around. The trunk which carries the medicines is balanced by another filled with Bibles and tracts and before the clinic opens the patients are given draughts of the "Water of Life" that with the healing of the body there may go the cure of the sin-sick soul.

In America the days following Thanksgiving and Christmas are busy ones for the doctors who are called to wait upon the children who have been surfeited with food. In Syria the busy days are those following the month-long Moslem fast of Ramazan when the Sheker Byram feast begins, and the days after the long Lent of the eastern Christians. Like children they are in their reckless feasting which works havoc with the digestive organs long used to frugal fare. In regions infested with cholera there is always predicted an increase of this disease at these times. How important then that the doctor shall not only cure disease but teach how to prevent it.

Syrian Protestant College

To close this chapter without reference to the medical work of the Syrian Protestant College would be to state the situation unfairly; for while this institution has no direct connection with the Presbyterian Board of Foreign Missions, it is an outgrowth of our Syrian Mission. The first head of the medical department, Dr. Geo. E. Post, was one of our medical missionaries, and the school is reckoned today by our Mission as a great cooperating force in behalf of Christianity. President Howard S. Bliss insists that "every worker in the College is a missionary." As a testimony to



the ability and devotion of these medical men I quote from a report of President Bliss with reference to Dr. George E. Post, one of the greatest surgeons of Syria, who slipped away to be with Christ after more than forty years of service in the college. "The loss which the college has sustained in the death of Dr. Post is irreparable. His intellectual, social and spiritual force made itself felt in every department of the college's life. As surgeon, as teacher, as administrator, as preacher, his sleepless devotion to the interests of the institution which he so ardently loved and for whose welfare he labored so effectively was always marked by the note of distinction. His widespread fame brought fame to the college; his diplomatic skill discovered the honorable path which safely led from situations of great delicacy to the firm ground of assured results; his taste for landscape gardening and architecture has left its enduring mark upon our campus; his exquisite use of language was a rebuke to careless and slovenly habits of speech. Above all he was a humble and devoted follower of the Master "whose he was and whom he served."

Nor is his successor likely to occupy lower spiritual ground. Dr. Edwin St. John Ward has been chosen for this work after a term of service at Diabekir under the American Board. It was heartening to hear him say that what medical missions in Turkey most need is not more money, better equipment or more missionaries, important as these are, but prayer that the men on the field may be so filled with the Holy Spirit that they may breathe out the Master's life and gospel. Another of the leading men of the faculty said of his

colleagues that every man seemed to be in Syria to attend to the Lord's business.

Medical Education

With instructors of such character it was a joy to find a medical department with thirteen Professors, several of them men of marked ability, and 138 students (1910-11) with a course comparing favorably with that of the best medical schools in the United States. Three hundred sixty-four medical graduates have been sent out largely through Turkey and Egypt.

For 36 years the faculty has rendered all the medical service at the splendid Johanniter Hospital owned and supported by the Knights of the Johanniter Order of Germany. Here there are 83 beds for patients of whom 800 were treated in 1910-11. The nursing is in charge of nine Deaconesses of Kaiserworth.

The college hospitals comprise three up-to-date buildings; the Woman's Hospital opened in 1908; the Eye Hospital opened in 1909; the Children's Hospital opened in 1910. These three have 120 beds and 923 cases were treated in 1910-11, representing eleven nationalities and nine religious faiths, the Moslems being the most numerous.

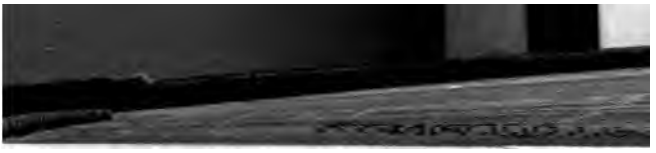
A nurse's training school inaugurated in 1905 has twenty-five students following a three years' course, and is meeting a "well defined and growing need through Asia Minor, Syria and Egypt for educated and well equipped nurses."

Mrs. Gerald F. Dale, a sister of President Bliss, is the Superintendent of the Hospitals. She and her assistants conduct prayer services each day in the college hospitals, spend much time in private conversation with the patients and on Sunday spend the day

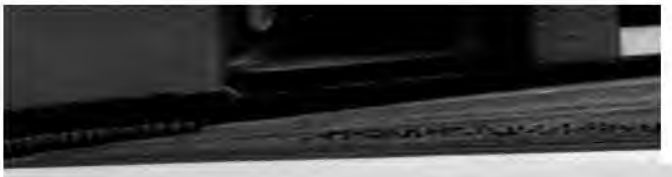
largely in religious services and in personal work. One privileged to pass an hour with Mrs. Dale will be deeply impressed with the spiritual results and possibilities of this work, which aims to bring the patients into a personal relation with the Christ in whose name all the medical work is done.

Conclusion Syria has sometimes been called the "gilt edged" mission because of its attractive climate and its proximity to the interesting Holy Land. It is in reality one of the most difficult fields in the world, because its government is controlled by the Moslems who are the most numerous inhabitants and who are Christianity's most powerful foes. At the same time it is the home of many nominally Christian sects whose adherents, by their un-Christlike lives, bring contempt upon the name of Christianity. In this difficult field medical missions have done pioneer work and today stand as one of the forces which are quietly making an opening for that "Light which lighteth every man that cometh into the world."

Just beyond the border of the land made sacred by the steps of our Savior the Syrian medical missionary takes his way along the plain, through the valley and over the mountain, imitating the early disciples who, at the command of the Lord went everywhere healing the sick. As we watch him go on his exhausting rounds and realize why he is spending his life here, we unite with Dr. James Wells of Glasgow in saying, "Syria has been called the fifth Gospel, because it affords so many illustrations of the New Testament accounts. But there is a newer and



more radiant gospel revealed through the medical missionaries, whose work is the very incarnation of the doctrine of Christ."





TAJ MAHAL—The Most Beautiful Mausoleum in the World.



BENARES—The Center of Hindu Heathenism.



MISSIONS IN INDIA.


AFGHANISTAN
BALUCHISTAN
Indus River
NEPAL
Ganges River
INDIA
Calcutta
Bombay
Madras
Ceylon
1 Lahore
2 Kasur
3 Ferozepore
4 Hoshyarpore
5 Jullundur
6 Lodiana
7 Mussoorie
8 Sabathu
9 Landour
10 Dehra
11 Saharanpur
12 Ambala
13 Furrukhabad
14 Fatehgarh
15 Etah
16 Mainpurie
17 Etawah
18 Cawnpore
19 Fatehpur
20 Allahabad
21 Gwalior
22 Jhansi
23 Ratnagiri
24 Kodoli
25 Kolhapur
26 Sangli
27 Miraj
28 Islampur
29 Vengurle

CHAPTER IV.

EVANGELISM IN INDIA.

EVANGELISM in India is by no means a new thing. Tradition points with some show of likelihood to Mt. Thomas, near Madras, as the last resting place of India's first Christian teacher:—St. Thomas, the Apostle. "To this day, the Church of St. Thomas, however shattered and defaced, still owns many thousands of worshippers." There are perhaps 750,000 of them in Malabar. In the second century of our era, Pantaenus, of Alexandria, eloquently and effectively preached the gospel in India.

Historical Roman Catholicism has had at least six centuries of wavering influence in India, with some most remarkable achievements. There exist in Old Goa today, ten magnificent cathedral-like churches, in one of which, the Bon Jesu, stands the casket containing the body of Francis Xavier, that wonderful worker for God in his day. Our hearts burned within us as we stood before the altar of this flaming, evangelistic missionary of other centuries. We cried out to God for such another mighty tongue of fire as would kindle and light up in our day the whole heathen world with the gospel flame. Roman Catholicism claims 1,500,000 followers in India at the present time.

But Protestantism itself in India is a little more than 200 years old. Ziegenbalg and Plutscho landed at Tranquebar, India, July 9, 1706. There are today in India about two million Protestant Christians as a result of the various Protestant missionary activities there. Presbyterian missionaries have been laboring in India only about seventy five years. They began when Lowrie and Reed, with their wives, reached Calcutta, October 15, 1833. Those four missionaries were soon reduced to one by the death of Mrs. Lowrie and Mr. Reed and the return to America of Mrs. Reed. That one remaining missionary has now been multiplied by one hundred and fifty missionaries, that one Mission has now grown into three organized Missions:—the Punjab, the North India and the West India Missions of the Presbyterian Church U. S. A. The first two named Missions lie adjacent to each other; the last named lies one thousand miles away from the others, on the west coast of India, on either side of the mountains, in what are known as the Deccan and Konkan regions.

The West India Mission was not taken under the care of the Presbyterian Board until 1870, but, like the others, it occupies very important historical and strategic ground. Kolhapur, the first Station occupied by that Mission, is the Capital of a native state. The Maharaja, or native Ruler of the Kolhapur State is very friendly toward Christianity and those who are engaged in propagating it. He has recently given the Presbyterian Mission a fine hospital plant and property. The attitude of this Prince, who rules about one million people, is characteristic of very many of the other native rulers in India, of which there are 646,





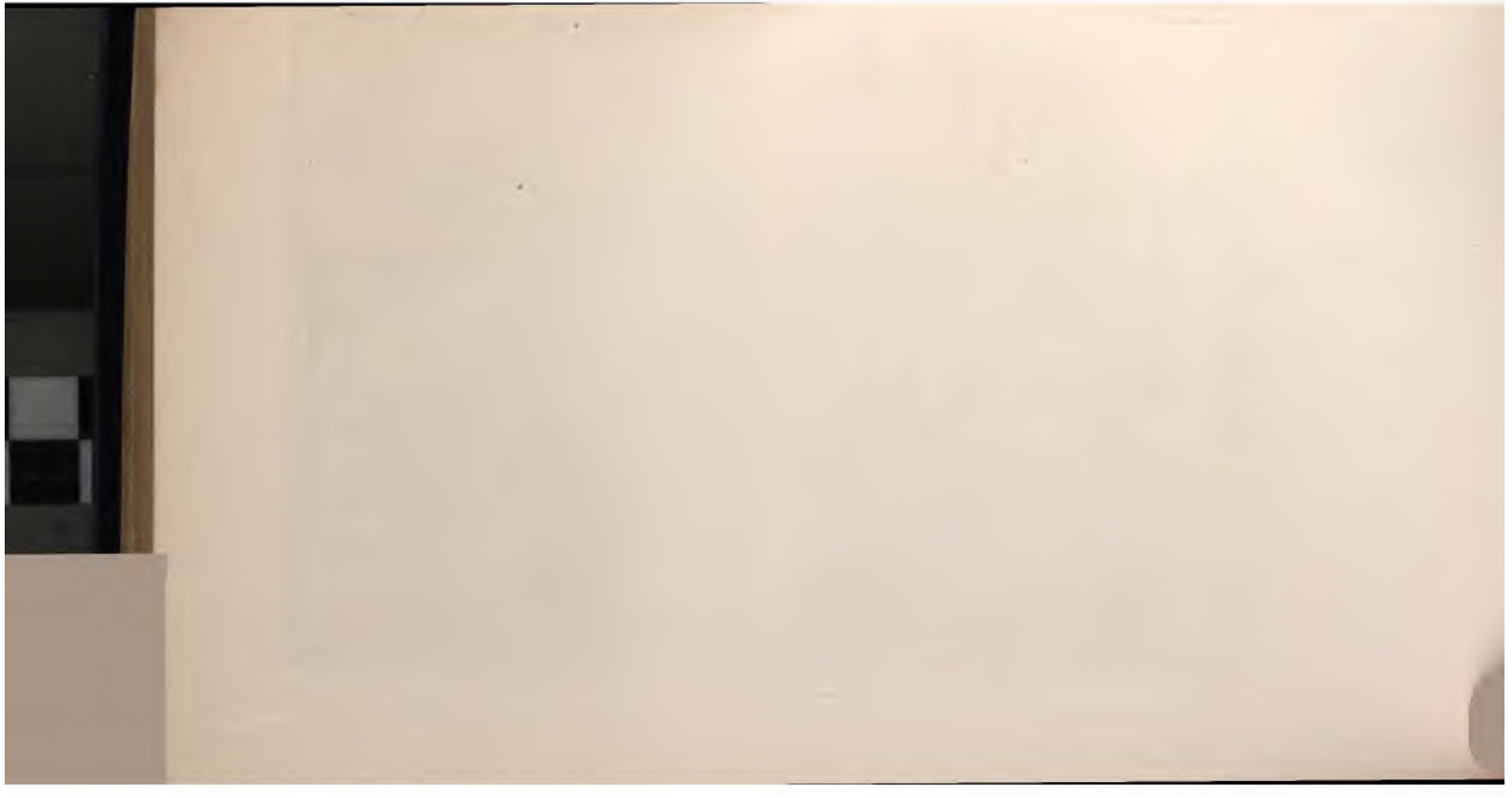
EVANGELISTIC AND EDUCATIONAL AGENCIES IN INDIA

Upper:

1. Xavier Church Old Goa
2. First Mission Press, Dr. Wherry
3. Hindu Princess
4. Jhansi Institutional Church
5. Religious Mark on Forehead

Lower:

1. Mr. Hannum's Residence
2. Building Needed Vengurla
3. Bible Women, Alice Home
4 & 5. Small beginnings West India
7. Dr. Wiley's Touring Camp
8. Orphan's Home



eighty-two of whom rule districts each having at least 200,000 people, and areas of over 1000 square miles. This is significant when we link with it the fact that these native rulers are all practically at one with the British policy and government in India, which government is itself, for the most part, warmly sympathetic and in many ways cooperative with the Christian missionaries from America. The bearing of this fact on Christian missions in India will appear by a brief study of English Administration in India.

Political Relations

There are, in British India, eight great Provinces and five small ones, all governed by rulers appointed either by the Crown or by the Governor General of India. The supreme government of India is vested in the Viceroy or Governor General who is appointed by the Crown and ordinarily holds the office for five years. The provincial governments are of several orders. The Madras, Bombay and Bengal Provinces have each a Governor with an Executive Council. The United Provinces of Agra and Oudh, the Punjab, Bihar and Burma have each a Lieutenant Governor who is appointed by the Viceroy. The Central Provinces, Assam, Northwest Frontier Province, and the others remaining, are each under a Chief Commissioner, appointed by the Governor General. Each Province is divided into Districts. The District is the unit of administrative organization, and the ruler of a District has responsibilities and powers which are very great. There are about 235 District Officers in India. Four or five Districts are combined and form a Division which is governed by a Commissioner. There are about thirty such Commissioners each of whom rules over a population of from

three to ten million people. The above listed offices are as yet nearly all held by English men appointed in Civil Service Commission, although there is a possibility of natives coming into any of these except that of Commissioner by the civil service examination route. This route is being traveled by many of the politically ambitious young men of India today, notwithstanding its difficulties.

India's Unrest

The unrest of India is said by some to be largely due to the limitations placed upon the political career of the natives of India. This unrest is said by such to be confined almost entirely to the schooled and skilled political aspirant who, finding his political career limited to some minor office in the Municipality or Local Board, or, finding himself entirely excluded because there are not places enough to go around, turns himself into a political agitator and stirs up ill feeling against the Government, and also against all things western or foreign in the country, including the missionary and the religion he represents. Others tell us that India's unrest is and has always had as its mainspring "a deep rooted antagonism to all the principles upon which Western society has been built up. It is that antagonism,—in the increasing violence of that antagonism,—which is a conspicuous feature of the unrest, that the greatest danger lies." (Chirol)

While at Ratnigiri, one of the West India mission stations, through the friendly relations of the missionary, Dr. Wiley, with the Government, we had a conference with both the Commissioner and one of the Collectors of that District. Their testimony was quite commendatory of the missionary, but not so assuring as to the political unrest of the country. At Lahore,

in the Punjab Mission, we found Dr. J. C. R. Ewing enjoying like confidences of the Government, being one of the specially invited guests at the Durbar of King George. One thing is certain, our missionaries are entirely loyal to the English Government in India. If the unrest of India is against the Government, it is sure to take sides likewise against our missionaries. And this is exactly what is happening. Says one:— "The fierce political agitation of later years denies the benefits of British rule not only, but even the superiority of the civilization for which it stands." The unrest in its dangerous form, is a revolution from Christian standards to heathen ideals. It is, in a word, a revival of Hinduism. Says one authority: "Wherever political agitation assumes the most virulent character, there the Hindu revival assumes the most extravagant shapes. Secret societies place their murderous atrocities under the special patronage of one or other of the chief popular deities. Their vows are taken 'on the sacred water of the Ganges', or 'holding the sacred Tulsi plant', or 'in the presence of Mahadevi',—Kali, the great goddess who delights in bloody sacrifices."

However much we may sympathize, and we do sympathize, with the desire of India for larger liberty and self government, we cannot but believe that the missionary is right in teaching the people that their interests are bound up with those of the Government, especially when he finds that many, even of the native Christians are not altogether untouched by the spirit of unrest which is abroad in the land. In one sense, it is a perfectly legitimate and natural spirit for the Indian to have. It is the spirit of Nationalism, of Pa-

triotism, of political independence; it should appear, enlarge itself, and be perfected to the point of taking possession of all India. But it should not be allowed to forfeit the possibility of such political independence by any such miscarriages of judgment as occurred in the days of the Mutiny. India can never be a self governing nation until she is predominantly a Christian nation. The seventy million influential Mohammedans will never submit to the rule of the one hundred and seventy-five million Brahmanical Hindoos. They are submitting now and submitting quietly to the rule of a Christian government. Let the process of Christianization go on in India with the rapid strides now possible for such work to proceed, fifty years from now there will be in India a strong, educated, cultured constituency of at least 50,000,000 baptized Christians, and one hundred million Christian adherents, with practically a universal recognition and support of the principles of Christian government. In support of this statement, consider a few facts which the work of evangelism in India discloses.

First, consider the indirect work of evangelism now going on in India, as illustrated primarily by the Missions of the Presbyterian Church U. S. A.

Indirect Evangelism

1. Christian education is regarded by all our missionaries as a potent agency in the work of evangelism. Of such agencies, we have two theological seminaries, three important colleges, fourteen high schools, ten boarding schools, two hundred day schools, with an aggregate student body of 10,973. The various denominations have in India, 350 high grade institutions of learning,



LODIANA CHURCH—Where the Week of Prayer Originated.
2. Missionaries.



HINDU TEMPLE AND BELL TO AWAKEN GODS

and more than 10,000 day schools with an aggregate student body of over half a million pupils. There are 4,353 colleges and universities. There are over one hundred theological seminaries and Bible training schools preparing about five thousand young men and women for work as ministers and teachers.

2. Hospital and medical service is another evangelistic force which is hard at work christianizing India. The Presbyterian Church has in India some of the finest medical work in the world. Their medical missionaries are all evangelists of the true kind. Dr. Goheen voiced the mind of all of them when he said to us, "If I am not an evangelist I am nothing." The Presbyterian Church has in India, twenty-five hospitals and dispensaries in which were treated last year 150,000 patients. There were 2,500,000 patients treated by the 125 different medical missionary institutions in India last year. Who can doubt the Christianizing influence of such work done in the name of Him who said, "Heal the sick"?

3. The Press, as an institution, is an indirect evangelizing agency. India is said to be "A country where there is an almost superstitious reverence for, and faith in the printed word; where the influence of the Press is in proportion to the ignorance of the vast majority of its readers." The opening, by the Presbyterians, of their first station in what is now the North India Mission was due to the early interest of that church in the printing press as an evangelizing agency. In 1836, the Rev. James McEwen, enroute for Lodiana, stopped off at Allahabad to get for the press at Lodiana, some parts which had been lost in shipment. He discovered an open door in Allahabad and a little later

returned thither for work. In 1839, the Rev. Joseph Warren installed at Allahabad a printing press in his bath room. Both of these presses, the one at Lodiana and the other at Allahabad, have done excellent work for the cause of Christ, and, under native Christian management, have grown into institutions of considerable size and importance. The Presbyterian Church U. S. A., however, does not have any printing plant in India to compare with their great Press in Beirut. But other Christian denominations help to make up for this lack. The Methodists have important presses in Madras, Bombay, Lucknow and Calcutta. The Baptists have a great printing plant in Rangoon. There are in India something like fifty Christian publishing houses. It is as Dr. J. P. Jones, of the Congregational Mission, has said:—"All over the land, mission presses are annually pouring forth their many millions of pages both to nourish and cheer the infant Christian community, and to win to Christ the multiplying readers among the non-Christians." The Rev. E. M. Wherry, D. D., and Drs. J. J. Lucas and W. F. Johnson have all done excellent work along this line.

4. The Church, as an institution, is an indirect evangelizing agency. Much of the energy spent by missionaries today is given to organizing, training, and indoctrinating church members. Yet such work is a powerful indirect evangelizing agency. The Rev. C. H. Bandy and the Rev. A. G. McGaw, of the North India Mission, each said to us, that, while preaching to the church in their open air services, they would frequently have scores and sometimes a hundred or more heathen present on the outskirts of their congregation, all intently interested, and all the more so perhaps be-

cause the service was not primarily intended for them. So it is; in a thousand ways the Church as an institution is indirectly evangelizing the multitudes about it. Of such institutions, the Presbyterian Church, U. S A., has about forty separate organizations with a communicant membership of above 10,000. In addition to the Presbyterian U. S. A., according to the recent census, there are now at work in India including Ceylon and Burma, 141 different missionary societies of many lands, supporting a missionary force of five thousand men and women. There is also a native pastorate of about 1,500 ordained men, with a total agency of 38,-143 men and women.

Direct Evangelism

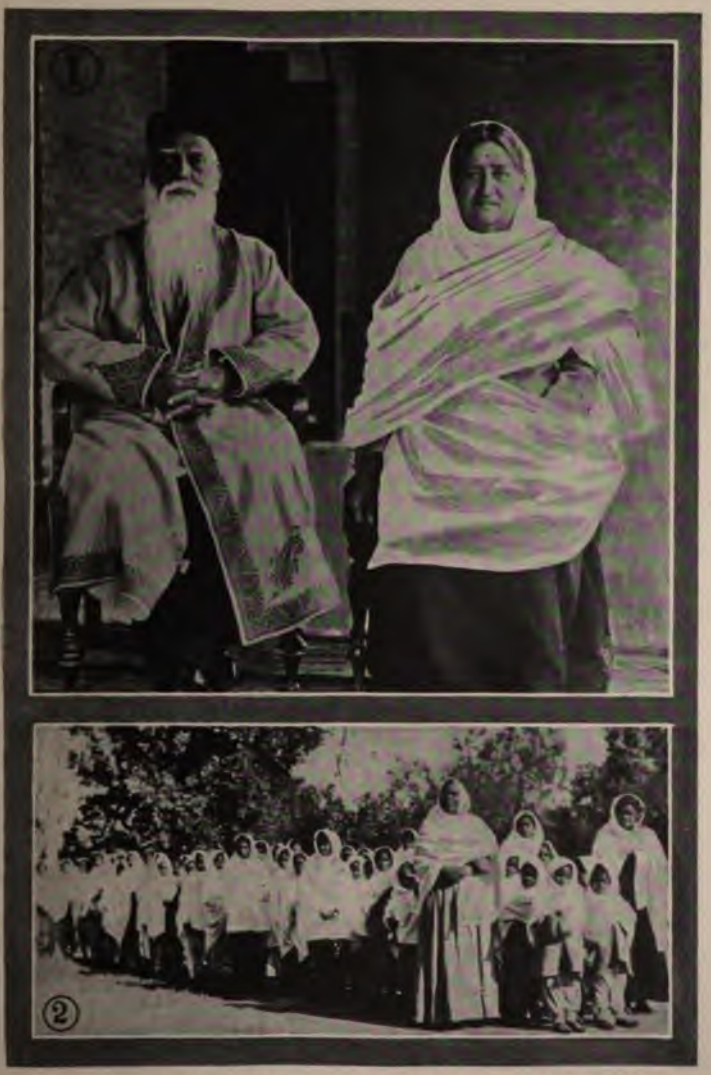
But the most vital and fundamental feature of mission work in India is that of **direct evangelism.** India is totally different from Turkey and some other countries in this regard. There is and has been for a generation or more a wide open door for direct evangelism in India. There are 315,000,000 people in India and all of them are accessible to the Christian missionary for direct evangelization. Hence there is positively no legitimate excuse for the Christian Church not preaching the gospel to every creature in India. This work is blocked out for the church by India's three or four great systems of faith and consequent stratifications of society incident thereto. The Presbyterian Church U. S. A., is responsible for the evangelization of about 18,000,-000 people in India.

1. There are 70,000,000 Mohammedans in India. As Dr. Jones of Madura has said: "After twelve centuries of active propagandism, and some centuries of political rule and religious oppression, this religion is

still an exotic, and finds, on the whole, small place in the affection of the people; owing part to its want of adaptation and inherent lack of vital power."

The Presbyterian forces have been quite successful in winning converts from the Mohammedan ranks in India. At Lodiana, in the Kotwali Chapel, on the main thoroughfare of the city, where the gospel has been preached every day for forty years, six Mohammedans were baptized last year as fruits of such preaching. Dr. Wherry says: "In the North, especially in the Punjab and the Northwest Frontier Province, every congregation has a representative from the Moslem ranks. Some of the churches have a majority of their membership gathered from among the Moslems. In a few cases, there has been something like a movement among the Moslems toward Christianity."

At Allahabad we took a picture of one of the best students among the one thousand young men enrolled in the Presbyterian schools there. He was a recent convert to Christianity from Mohammedanism, and had, in consequence, suffered persecution both from his parents, and the large Mohammedan student body of the College. He told us he intended becoming an evangelist to the Mohammedans, many of whom he hoped to win to faith in Christ. He had already reconciled his parents to his change. At the Edinburgh Conference, the impression was made that "missions in India had sadly neglected the Mohammedans." Certain it is that Mohammedanism is susceptible to the gospel appeal in India. Some of the most cordial men we met in India were Mohammedans, friends of the missionaries. Moreover, all Mohammedans generally



DR. AND MRS. CHATTERJEE AND GIRL'S ORPHANAGE



are friendly toward the English rule in India. There is least "unrest" among them.

2. There are possibly one hundred and seventy-five million high caste Hindus in India. Fourteen million of these are Brahmans. The Brahmans are Priests, the ruling Caste, one of the four main caste divisions with innumerable subdivisions among the Hindu people. While in India, we met many of these caste people,—among them some highly educated Brahmans. "Between the extremes,—the educated and the depressed, lie two great classes which represent the back bone and strength of the Indian nation, viz. the uneducated Brahmans, and, closely allied with them, the millions of middle class of all castes engaged in agriculture and business."

Is it possible to reach these people with the gospel? This was the question which kept rising in our minds. On this point the Edinburgh report declares:— "The Brahmans feel that their position is at stake, but the common people are a simple folk and not hard to win. Vast numbers, however, have never come within the effective reach of the gospel at all. The rigid Brahmans, on the other hand, in many districts, withdraw themselves from every outside influence, whether missionary or European." Nevertheless, the caste people, Brahmans included, can be reached by processes of direct evangelism, if such forces are given a fair chance to work in India. At Moga, in the Punjab, we met Pindi Das, Head Master in the Bible Training School, who had been a high caste Brahman. But as he thought on religious matters, he became troubled and made a pilgrimage to Benares. On his journey, he heard the gospel preached on the street by a mission-

ary and was converted to Christ. In the Presbyterian Theological Seminary at Saharanpur we met Rev. B. B. Roy who had been a Hindu Holy Man, but who is now professor in the Seminary. He told us: "I was born in an orthodox Hindu family in Northern Bengal. Our orthodoxy consisted only of the worship of the popular gods and the observance of certain religious and social ceremonies. Morality had nothing to do with our creed. I became a wandering fakir. At Landour, I began to attend Christian worship. A series of revival meetings were taking place. In these meetings I found great uplift of soul, and all my doubt removed. I found rest in Christ, and accepted him as my personal Savior." The question is largely one of an adequate number of well qualified evangelistic preachers who will go everywhere preaching the Word, using scriptural methods in dealing with the people. We were assured of this again and again by scores of experienced missionaries, such as the Rev. W. H. Hannum and Dr. A. S. Wiley who go out far and wide with tent and wagon touring the villages, preaching the gospel. The Hindu religion is at its wits end to maintain itself. What is needed now is the pure gospel message. "We must remember," says one of the great missionaries of thirty years' service in India, with whom we had a long conference, "that the Hinduism of today is not the Brahmanism of thirty centuries ago. It has been the passion of that faith from the beginning to absorb all cults and faiths that have come into contact with it. Hinduism is an amorphous thing; it has been compared to a many colored and many fibered cloth in which are mixed together Brahmanism, Buddhism, Demonolatry and Christianity. And all these, utterly regardless of the

many contradictions which they may bring together, form modern Hinduism."

And furthermore, says this able authority, "While the religion of the Brahmans in its earliest primitive stage, was merely an ethnic faith and largely the echo of the spiritual yearning of the human soul, its development has neither added to its power nor broadened its horizon. On the contrary, it grows weaker and has age after age, added superstition to superstition until it has reached its maximum of error and of evil at the present time. The most popular of modern Hindu deities are Krishna and Kali; the one is well called 'the incarnation of lust,' and the other 'the goddess of blood.' One is the deification of human passion, the other is an apotheosis of brute force. And yet, the cults of those two deities have attained, at the present time, the maximum of popularity throughout the land."

Such, in a word, is the system of religion which controls the lives of 175,000,000 people in India today. But there was never a better day for evangelism than today. This is evidenced by the fact that this system of religion has reached the limit of moral delinquency and exhausted itself in intellectual and spiritual extremes. For example, Brahmanism, in theory, denies the existence of all beings and every thing save Brahm, the Supreme soul; and yet, in actuality, Brahmanism has created a pantheon in which, "even ten centuries ago, its gods were said to number 333,000,000 and which have been multiplying ever since," so that today no one can number them. One has well said, "India has gone mad in populating the world with gods."

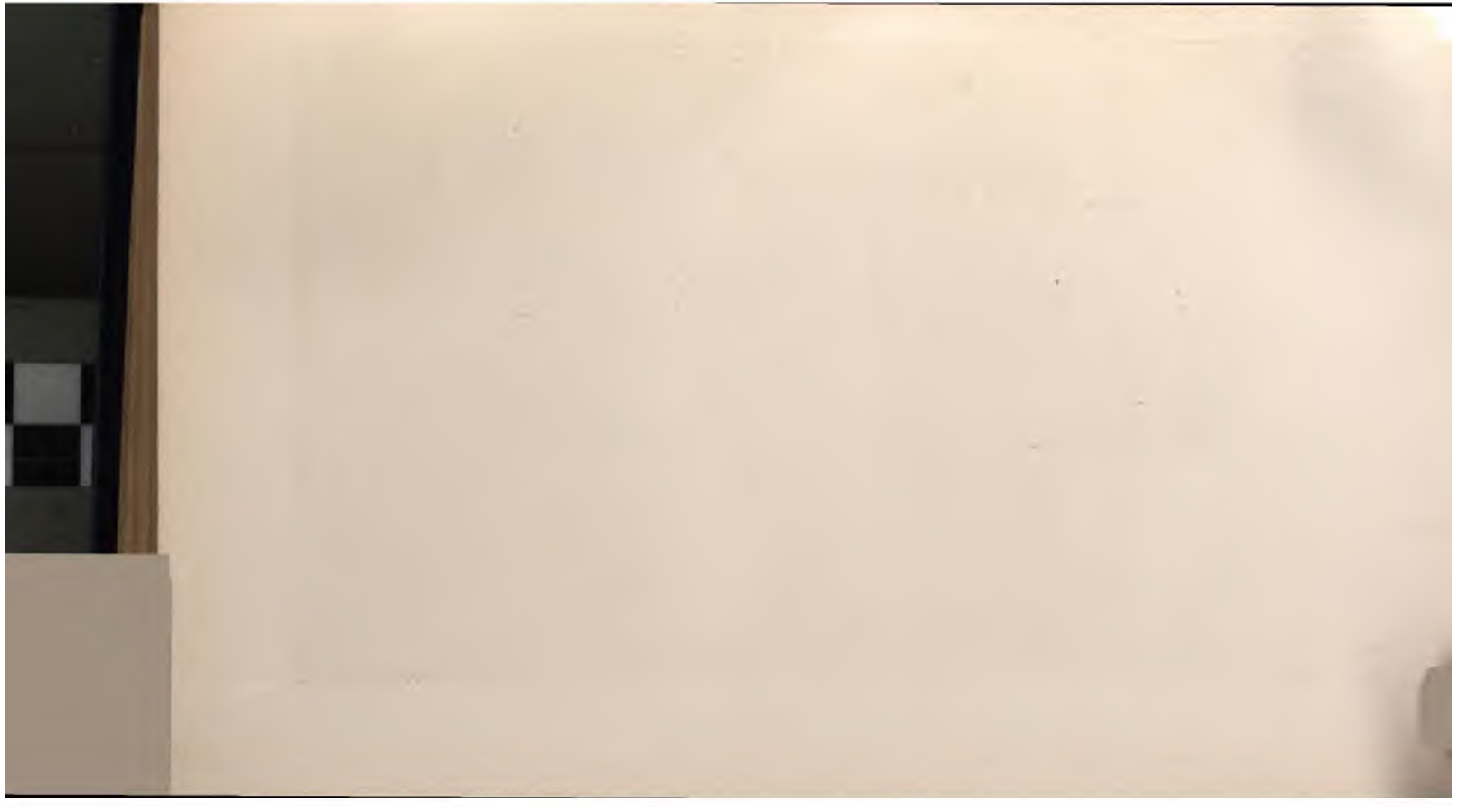
Gautama sought to reform this system twenty five hundred years ago. He and others became so disgusted

with the innumerable "gods and godlets of all grades," a belief in which produced such superstitious fear and trembling on the part of the people as to practically unman them and destroy all confidence in their own personal abilities, that Gautama, i. e., Buddha, proposed a religion **without any god at all.** He taught the people to have confidence in themselves and in their own inherent strength, and to work out their own salvation, "to love one another, to bear patiently the ills of life, and to wage ceaseless war with their own lower natures." This doctrine was such a relief to the people, that Buddhism came near capturing all India. Indeed, Buddhism did capture India for a time and became the State Religion. But just because its gospel, though good as far as it went, was not able to go far enough and give to man the knowledge of the One only living and true God, it failed in India. This, in a sense, was not Buddha's fault, for the revelation of the Father in Christ Jesus the Son had not yet been made to the world. Buddha lived six hundred years before Christ. But the Christian Church today need not fail and is not failing so far as it is represented in India. What is needed is a larger representation in the work of evangelization. In the West India Mission, the Presbyterian Church U. S. A. has ten missionaries who are designated as evangelistic workers. The North India Mission has ten and the Punjab Mission has fifteen. But, out of this number of thirty-five so-called evangelistic workers there are not six ordained missionaries who devote their **whole** time to the work of direct evangelism. For example, Rev. Arthur H. Ewing, Ph.D., is listed as an evangelist. But he is President of Allahabad Christian College, with general super-



WORK AMONG THE [illegible] OF INDIA

1. Etah Congregation
2. Woman at the Well
3. Miss McDonald and Sweepers, Ashore
4. In an Indian Tea Shop
5. Rev. and Mrs. Bandy, Fatehgarh
6. Village Street, near Etah
7. "The Collection"—Offering
8. Bazaar Preaching
9. Beggar Children Along the Way



vision over more than one thousand students on the Compound, with heavy responsibilities for securing funds to pay off the indebtedness of the College, and provide money for new college buildings, professors' houses, and salaries for his faculty, with many other important details, any one of which would keep some men busy day and night; but not many of which can be truly designated as direct evangelism. Yet he does considerable evangelistic work, and most certainly all he does is savored with indirect Christian influence. But the point to be noted is, that it is not fair to the work of direct evangelism to encumber evangelists with numerous other kinds of missionary efforts, any more than it is right to expect the missionary engaged in educational or medical work to be overburdened with the duties of direct evangelism. This is not to minimize the important point made in the Edinburgh Conference, that "there is a distinct danger, in the Hindu mind at any rate, of regarding the educational missionary as being of a superior class and order, seeking to do his work quietly and inoffensively and to the great advantage of all his students, without attempting at all to proselytize them; while the man who preaches in the bazaar or gathers together a church is regarded as belonging to a somewhat lower and objectionable order. It is of great necessity that the educational missionaries should see to it that their work stands in manifest close relationship with the indigenous church life of the country and the aggressive evangelistic efforts of their fellow missionaries." On this point, the educational and medical missionaries of the Presbyterian Board are above the slightest criticism, as the above reference

to Dr. Arthur H. Ewing will illustrate. As another illustration of this fact, while in India, we met Mr. Behari Lal, Head Master of the City Mission High School of Lodiana. Mr. Behari Lal is a man of exceptional strength and character. He became a Christian about seven years ago, after having taken a full four years' course in the Forman Christian College, of which Dr. J. C. R. Ewing is President. He told us his conversion was due entirely to his association with the Christian professors of the College.

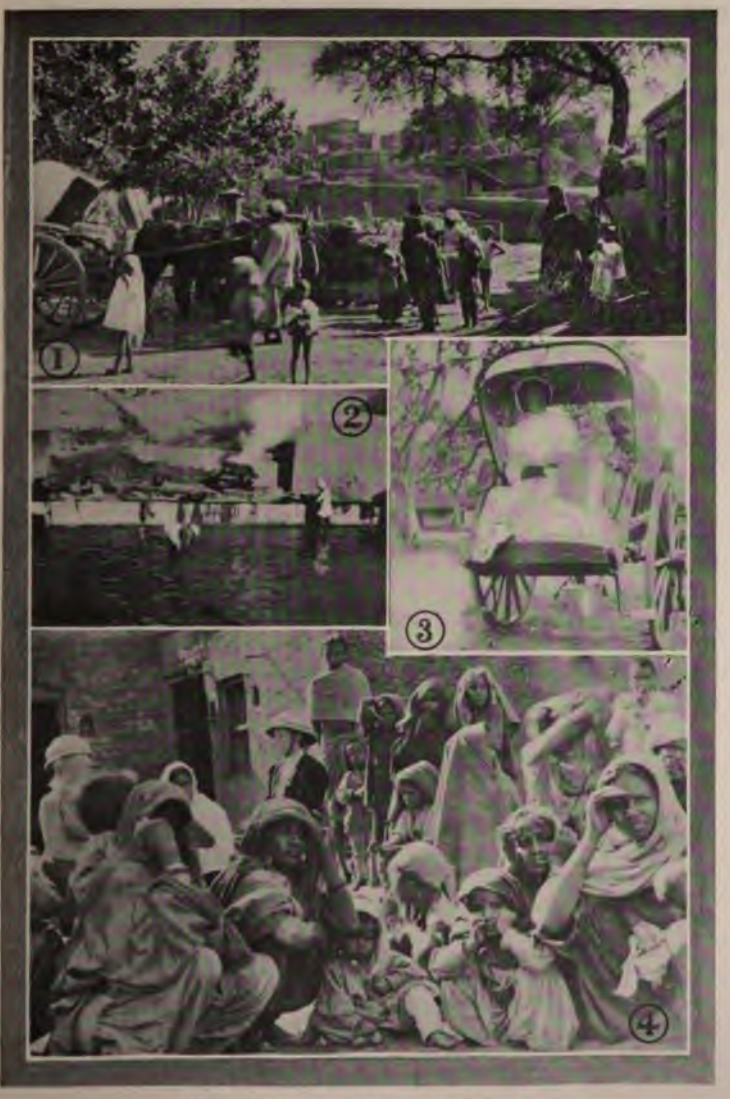
3. But there are fifty million people of the depressed classes in India who are not only ready to be evangelized but to be baptized. The Bishop of Madras declared at the Edinburgh Conference: "The main fact which ought, I think, to determine the use we make of the forces at our disposal in India at the present day is that there are 50,000,000 people in India who are quite ready to receive the gospel message, to put themselves under Christian teaching and discipline, and to be baptized." The Rev. C. H. Bandy of the Fatehgarh Station said to us as we were studying his wonderful work among these people: "I told the church at home on my last furlough by the time I returned next time I would be able to report the baptism of ten thousand people of a certain class of outcastes in my district. When we returned from furlough, we had five churches and less than 1,200 Christians. There are now twenty-eight churches and 7,300 Christians. There remains only about two thousand of the class we are working with unbaptized. But there is another caste with needs just as great, just as accessible, and numbering 94,000. They can be reached by working on the same lines as we have used

in the caste which we are now working. We have already made a considerable beginning, and in a short time we will be baptizing them by the hundreds."

In the Etah District, Rev. A. G. McGaw has the very same situation. We spent about two days in this field which has 1480 villages, in three hundred of which there are Christians, numbering all told, 10,000. There are yet 5,000 of the sweeper or outcaste people in this district unbaptized. But there are 115,000 of a little higher class which are just as accessible if the church would approach them with the gospel. But those who have already come must be taught and trained, and this work requires more time and strength than the evangelists have. "So," says one report from this Mission, "it has come to this: Evangelism has been curtailed and trimmed to make the existence of schools, essential to its life, possible. And now our schools and evangelistic work are all in a famishing condition, the penalty of growth." The writer of the above quotation in speaking of "schools" means village schools for the low class and outcaste people who have become Christians, and training schools for Christian workers. The fact is, evangelism in India among these fifty million outcaste people is blocked simply for lack of a sufficient number of evangelistic missionaries and preacher-teachers to carry forward the work. This block should be immediately removed. Will the church at home and the Church of India remove it? Both should act, and act promptly. A missionary who is in the midst of this great work among the outcastes says: "We need hardly say that sometimes the spirit of fear and doubt comes over us. In such moments, we say it is

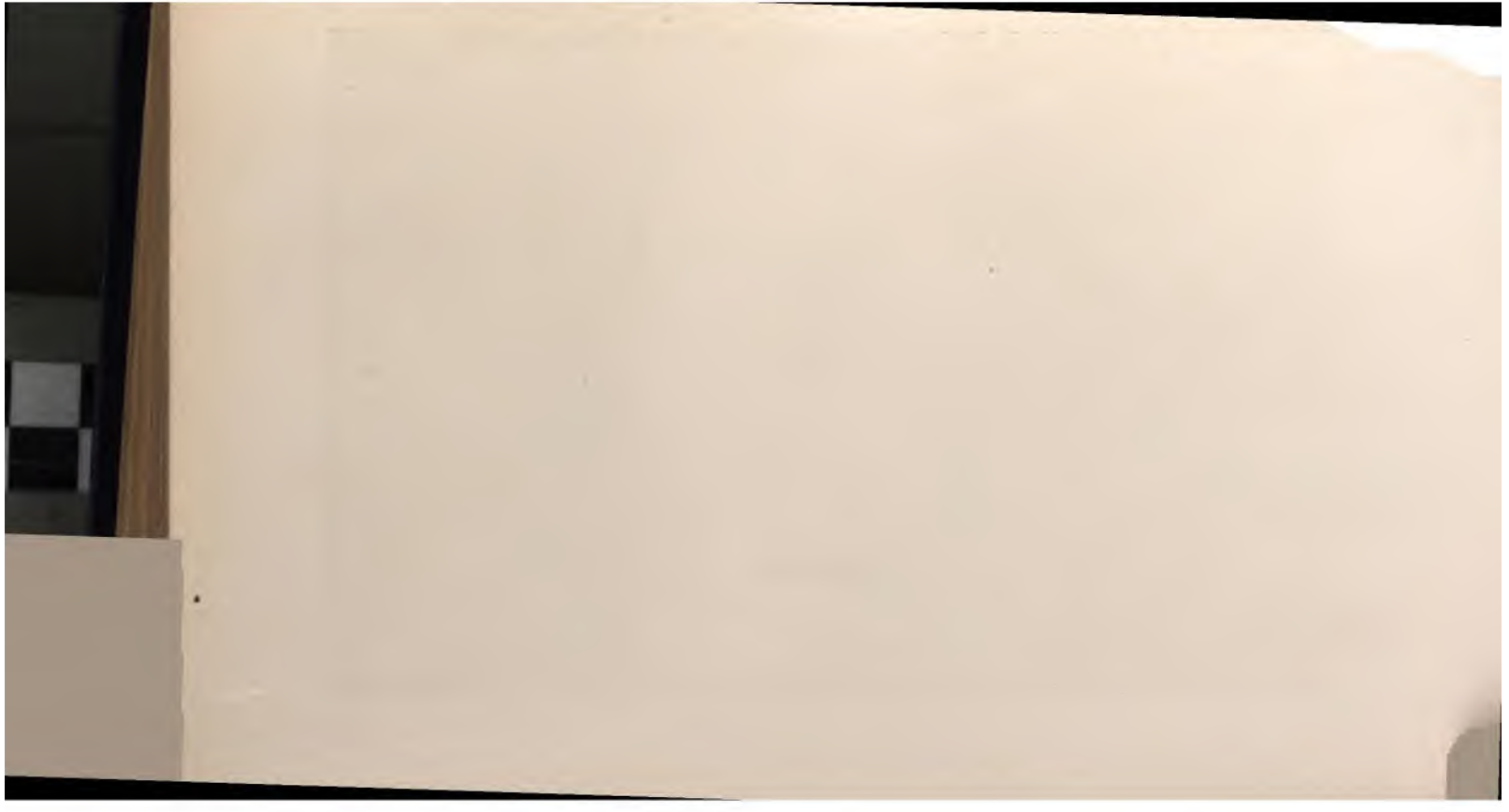


possible here, but will the Church at home rise to the privilege. Today we see a vision. It is the Kingdom of Heaven taken by violence, the multitudes of the heathen swarming to Christ's standards, the Church of America joining with the angels of God in praise and thanksgiving, not for a single sinner returned but for a multitude returning." But will the native church respond and do its part? It has produced already some great men, such as Rev. K. C. Chatterjee, D.D., LL.D. He and his devoted wife have been pushing this work of evangelism in India now for fifty years. Mallu Chand and Lubhu Null are two other great spiritual leaders who have come up from the low caste people themselves. But the native church is producing other men of large sipirtual vision and evangelistic gifts. While in Lahore, we met and conferred with S. K. Datta, M.D., Professor of Biology in the Forman Christian College. He is a man of rare spiritual and intellectual acumen. He said to us his hope was that God would raise up some evangelistic leaders in the native church who would be able to call forth the latent energies,—the spiritual and material resources of that church which if once released, would enable the Indian Church to accomplish in a generation a great spiritual revolution in India, and give India a self-governing, self-extending, and self-supporting church. Some there are who told us they believed Dr. Datta was himself one of the great leaders God is now preparing with which to equip the native church for this mighty leap into the place of power and usefulness. At any rate, the path of duty is plain before us. We should at once greatly reinforce the work of evangelism in India, by both American



WORK AMONG THE OUTCASTS

1. Village near Hoshyarpur
2. Cremation in the Ganges
3. Miss Foster Starting for the Country
4. The Misses Given and Downs teaching



and native evangelists, and thus make possible the conversion of these low caste people, and through them do much to bring about the speedy organization of the Kingdom of God in India. A student of Indian missions, pleading before the Edinburgh Conference, said: "My points are that the conversion of some thirty million of the depressed classes of India to Christianity within the next fifty years is a perfectly practicable ideal to aim at; that the moral and social elevation of this large section of the population will be a marvelous witness to the truth of Christianity; that the conversion of the outcastes will have a striking influence for good upon the whole of the village population; and that this great work ought to have the foremost place of the campaign of the Christian Church in India during the next half century." Is there no deep appeal to the heart and conscience of the strongest men in the church today to give themselves to this lowest, largest, farthest-reaching work in all India? We will long remember the voice of appeal that sounded in our own soul from a crowd of men and women, boys and girls who in the shadows of the night came from their work and weariness of the day and sat down on the ground in the midst of their tumbled down mud houses of the sweepers' section of the city of Lodiana. The Rev. A. B. Gould was their evangelistic missionary, who had come to spread for them the gospel feast. Naked and hungry, despised and neglected in every imaginable way, these people gathered about us with their souls in their faces, eager to be fed with the Bread of Heaven. Mr. Gould said to us, "Speak to them. I will interpret. Say something kind to them. They have always heard cruel

words; they have always been ground down and abused by the upper classes. You cannot appreciate what it means to them to know that someone of our standing in the world cares for them." What could I say? That God cared for them, that I cared, that the church cared? Yes; but do we care enough for them and for the fifty million in India like them to feed them with the Bread and Water of Life which came down from Heaven? After turning from that scene and many others like it in India, we have had ringing in our ears that voice of almost hopeless appeal and yearning which partially expresses itself in the declaration—

THERE IS NO PROPHET

By Samuel McCoy

"We that are weak are lonelier tonight;—
For all the learned,—
The men of knowledge, those who might
Have warmed the world's worn heart,—have turned
To unenduring things;
And those who yearned
For God's great gift of vision, and the wings
Of mighty Truth, have each one spurned
The life of sacrifice, and service meet
For sorrow's feet.
And hearts,—not dead, not living, that once burned
As mine does now, are cold.
Do they forget the meek?
Shall those who might be bold
To stoop and gather all the poor and old
In an immortal happiness, be weak?
Oh, ye that are endowed
Beyond us who are frail,
Whose hands cannot avail,
God calleth you aloud
Through his innumerous people's prayer—

Like theirs that find the desert's whitened trail
And reach the shallow well,—but find no water there."

4. In conclusion, there are one million English speaking non-Christian people in India. There should be a more vigorous evangelistic effort made to reach these. They are, for the most part, educated Hindus and Mohammedans, and many of them are sincere seekers after truth. But many of them are political aspirants, "exposed to the full force of the reactionary movement within Hinduism." The Edinburgh Conference reported that "work among this class is repeatedly urged by missionaries; but it must be intrusted to thoroughly qualified men who are in close touch with the culture of the West and of the East also." The importance of reaching these English speaking, educated Indians is readily seen when we realize, as has been said, that "the whole country of India is practically in their hands; for, apart from the influence of Europeans, they control everything in Government, Education, Law, Medicine, the Press, and have a very large share in the land and business of the country." "For the most part," says the Rev. J. P. Haythornthwaite, Principal of St. John's College, Agra,—"politically, their attitude is one of respectful request that India, in view of its great past and of its present capacities, may no longer be a mere dependency of the British Crown, but may become an integral part of the British Crown, and that her sons may be given a larger share in the government of their own mother land."

The natives used to say of Sir Henry Lawrence whose prompt decision and clear foresight saved Lucknow at the time of the Mutiny of the Indian

Sepoys, "When Sahib looks down to the ground and then up to the sky he knows what to do." These are days calling for quick decision and foresight sharpened by the experiences of the past and clarified by the Spirit of the Living God. One glance at the toiling, restless masses of India's sons and daughters,—our veritable relations, brothers and sisters in need,—and another glance into the heavens whence came back from the lips of our Elder Brother,—the Son of Man and Son of God,—the Great Commission to preach the gospel to every creature, and the Church of Jesus Christ ought to know what to do. And if we act according to our knowledge and act quickly, we have no hesitancy in saying that we believe India will become in this generation A CHRISTIAN NATION.



DR. ARTHUR H. EWING AND MRS. EWING.

NOTE.—Since the foregoing and following chapters on India were written in which reference is made to the very efficient and large labors of Rev. Arthur H. Ewing, Ph.D., Dr. Ewing has passed from his visible labors in this world to what we believe is even an enlarged efficiency of service in the invisible fields of the Kingdom.

The question in all our minds is,—where is his successor to be found? This is always the question with respect to any of our missionary workers when they fall on the field of battle in foreign lands, and it is seldom easy to answer, but it is especially difficult in the case of Dr. Ewing who occupied a place of unusually large responsibilities both as an educator and evangelist. Were it not that we believe that he is still laboring for India and the world's evangelization as a mighty messenger of our King, our heart's would be much heavier than they are.

CHAPTER V.

EDUCATIONAL WORK IN INDIA.

ONE of India's greatest needs is education. She has many needs,—in fact few countries can excel her in the number and variety of things she ought to have,—but, outside of her primary need of the gospel of Jesus Christ, nothing is more essential to India's highest development and real prosperity than a thorough scientific education permeated with the spirit of Christianity. No country can prosper whose people are ignorant; no nation can be lifted higher than its schools. Material and spiritual misery will continue to curse any country so long as the vast majority of its people are illiterate. It is not surprising that the people of India are still plowing their ground with crooked sticks, and threshing their grain with the oxen's feet, and offering their devotions and sacrifices to images made with men's hands, when we recall the fact that, of the 315,000,000 people, only one man out of ten and only one woman out of one hundred and forty four can read and write. Is it a thing to be wondered at, in view of this great cloud of ignorance that hovers over these people, that there should be such gross superstition leading to all

India's Need of Education

kinds of religious and social excesses and abuses? Ignorance is the foster-mother of these things, and is today one of the greatest perils that face the Indian people. In traveling across the Empire, from south to north and north to south, and from west to east and east to west, covering a distance of 4,000 miles and visiting all kinds of communities in city, village and country, we have been appalled and oppressed everywhere with the awful ignorance of the masses of the people.

Out of the 34,000,000 children and young people of school age, only 6,000,000 are in school. Only 22.6 per cent of the boys, and 2.6 per cent of the girls of school age are in schools of any kind. Even these figures do not give you an adequate conception of the actual situation, for the Brahmans, who constitute only one-fifth of the total population, include 17 per cent of the literate class, which makes the percent of illiteracy among the lower classes still greater. Before we can ever hope to see India, what in the providence of God we believe she is to become, a Christian nation, this cloud of ignorance must be dispelled.

No one has felt this more keenly than Lord Curzon, former viceroy of India. He said, "What is the greatest danger in India? What is the source of superstition, suspicion, outbreak, crime, yes, and also of much of the agrarian discontent and suffering of the masses? It is ignorance. And what is the only antidote to ignorance? Knowledge."

There are indications however, of better things for India. Both the Government and Christian missions are working toward the intellectual enlighten-

ment of these uneducated millions. The census report of 1907 gave the following figures:

Arts colleges	161
Professional colleges	15
High schools	1200
Secondary schools	3285
Primary schools	102,967
Children in school	6,000,000

Of this number, Protestant missions have 53 colleges and universities, 250 or more high schools with 30,000 pupils, and 10,000 day schools with nearly 40,000 scholars, beside special and technical schools in which hundreds are being trained for the practical pursuits of life.

Presbyterian Schools While the Presbyterian Mission in India has not been so largely educational as some others, as the Scotch Mission for example, and while they have always made it secondary to the one great work of direct evangelization by the preaching of the gospel, yet they have no reason to be ashamed of what they are doing. They have altogether in the three mission districts of India, 269 schools, 954 teachers and 10,973 scholars.

The Presbyterian educational system in India may be classified for convenience into five groups—colleges, high schools, middle schools, primary schools, and special schools.

Colleges There are three Presbyterian Colleges in India, two for young men and one for young women. These schools are affiliated with the government universities, by which all degrees are conferred, and are the culmination of Presbyterian missionary educational work in India.

FORMAN CHRISTIAN COLLEGE of Lahore is the oldest Presbyterian College in India. It was founded in 1864 in connection with the great Rang Mahl High School of which Dr. Forman was principal. Dr. Forman started the Rang Mahl High School in Lahore, Dec. 19th, 1847, with three pupils. Soon it began to grow, and, at the end of the first year, it had an enrollment of eighty boys. Each year marked a decided increase, until, in 1864, there were in the main school and its 20 branches 1800 students. That year the Government College was started at Lahore, and it became evident that the time had come for a forward step in Christian education. The three Presidency Universities had been established and a new era in India's history had been inaugurated. One of the missionaries writing at that time said, "In its remotest provinces India is beginning to vibrate with a new life. The torpor of past ages is passing away, and throughout the length and breadth of the land there is everywhere in progress a great intellectual awakening. What India needs is an earnest zealous body of men filled with the love of Christ to take the lead in this movement. The revolution is no longer imminent, it has already begun. Shall this influence be for good or for evil? Shall it bring men nearer, or shall it thrust them further from the Kingdom of God? It is for us to decide. Who else shall care for these things? It will be sad indeed for India if her missionaries hold themselves aloof from this movement."

Fortunately for India and the Kingdom of God, they did not hold themselves aloof. In 1864, the first college class was formed, consisting of eight students. The early days of the institution were filled with



FORMAN CHRISTIAN COLLEGE, President J. C. R. Ewing in center.



MISSIONARIES AND INDIA ORCHESTRA AT KOHLAPUR RECEPTION

hard struggles and considerable disappointment. Sickness, prejudice, the lack of an adequate teaching force, and especially the enforced departure of Dr. Forman for America on account of ill health, and the untimely death by cholera of Rev. J. Henry, who was acting president during Dr. Forman's absence, made it necessary to close the school in 1869, after five years of hard struggle and apparent failure.

For seventeen years nothing further was done. But in 1886 Forman Christian College was again opened in the same building where the earlier institution had carried on its work. Since that time, it has had a steady and healthy growth, increasing in numbers and in influence until today it is one of the greatest educational institutions of India. Up to the present time, Forman College has turned out 7200 students who have gone out to fill useful positions as teachers, lawyers, doctors and government servants. Rev. J. C. R. Ewing, M. A., D. D., LL. D., has been the successful President of the College since 1889, and to him is due very largely the success of the Institution. Dr. Ewing stands today as one of the leading educators of India, and has the unique distinction of being the Vice-Chancellor of the Punjab University with which his own College is affiliated. This is a position of great honor and usefulness. He has associated with him a faculty of 16 professors, most of whom are M. A.'s and Ph. D.'s. The student body numbers this year (1912) nearly 500. There are, beside the main college buildings and professors' homes, three large dormitories, or hostels as they are called in India, for the accommodation of the students, one for the Hindus, one for the Mohammedans, and one for the Christian students.

The Christian spirit of the institution is excellent and every effort is put forth to make the College a strong evangelistic agency for the whole of the Punjab. The College is self-supporting, except the salaries of four professors who are paid by the Board of Foreign Missions. For a number of years, three of these salaries were turned back to the Board, but now they are retained so as to enable the College to enlarge its facilities. An endowment is the next thing needed. The College should have $300,000 at once to place it upon a solid financial basis.

ALLAHABAD CHRISTIAN COLLEGE is located in the North India Mission, at the City of Allahabad, the Capital of the Provinces. The college was started in July 1902 with two students. It has the finest Mission Compound perhaps in all India, containing 42 acres of land on the banks of the Jumna River, being the ground formerly owned by the East India Company. Our Mission bought the property and started a school in the old court house building in 1849. Out of this little school has grown the large High School and College that are the pride of our North India Mission.

The College is but ten years old. During this brief time, it has made remarkable growth, far surpassing the hopes of its best friends and promoters. This has been due primarily to the large vision, strong faith, courageous spirit, indefatigable energy, and wise statesmanship of its President, Rev. Arthur H. Ewing, Ph. D., from the very beginning. Dr. Ewing has been attempting great things and carrying heavy burdens. He has had the courage of his conviction, and, together with his strong force of helpers, has done surprising things in the short space of ten years. The central



EDUCATIONAL WORK, NORTH INDIA MISSION

1. Industrial Farm, Jumna River, Allahabad
2. Hindu Girls' School, Fatehgarh
3. Hindu Girl Adorned
5. Athletic Drill, Barhpur
6. Shoe Factory, Barhpur
7. School and Church, Barhpur
8. Boys' High School, Barhpur, W. L. Hemphill in Charge
9. Supper at Rakha Girls' School. Miss Emily Forman, Principal
10. Miss Mary Forman, Principal Mary Wanamaker School, Allahabad





college building, known as Bethany Hall, is a large and attractive building given by the Bethany Church of Philadelphia in 1909. The auditorium wing of the building has not yet been erected. When finished, it will be a very complete and commodious structure. In addition to this central building, there are already in use in one other large class room building, three dormitories, four houses for Indian teachers, and four residences for missionaries. The College has a strong faculty of fourteen teachers and a student body of 300 young men.

There is in connection with the College, an Industrial Department where the boys are taught all kinds of trades, and electrical engineering. This is one of the important departments of the institution which is doing an excellent work for the young men.

The agricultural department is just being started and gives promise of great success. The College has secured 200 acres of fine land, just across the Jumna River from the compound, where scientific agriculture is being taught. Mr. Samuel Higginbottom is at the head of the agricultural school, assisted by Mr. Arthur E. Slater and Mr. Brembower, all especially trained in the best agricultural schools of the U. S. A., and Canada.

This is a much needed department of educational work in India. Mr. Slater in speaking of such a school says, "India is a land of farmers, there being twice as many of them here as people in the United States. The agricultural population is five hundred to six hundred per square mile in North India, and in some districts nearly eight hundred to the square mile. Wages are very low, averaging four cents a day for the laborer.

Consequently, even in a good year, poverty is omnipresent, so that Sir William Hunter could say that 40,000,000 go through life with too little food, while Sir Charles Elliott of Assam wrote, "I do not hesitate to say that half of our agricultural population never know from year's end to year's end what it is to have their hunger satisfied." "Sixty-five percent," Mr. Slater goes on to say, "of the population of India are directly dependent upon agriculture. Much has been already done by our mission schools and in industrial missions to influence India's masses and to raise their standard of living, physically, morally and spiritually, and to lead them into the Kingdom. But these efforts, looked at in the light of the density of the agricultural population and its present condition, are altogether inadequate to meet the tremendous need. It is the plan of the College to build up across the Jumna an Indian Mt. Hermon school, where poor Christian boys can come and earn their way in securing an education."

This Department is just now being opened up. Buildings for the professors are being erected and it is the expectation to push it as rapidly as possible. A good beginning has been made, but funds are needed for the equipment of the school.

It would not be right to speak of Allahabad Christian College without reference also to the magnificent High School which stands at the opposite end of the same compound, and is so intimately related to the college. The high school has a faculty of forty teachers, and a student body of 750 boys. There are two fine dormitories in connection with the high school, one for Christian boys and one for non-Christian. Two

or three other dormitories are to be erected as soon as possible.

There are also five houses for the Head Masters of the school. The college and high school present an imposing appearance with their score or more of buildings and combined student body of 1050 young men and boys.

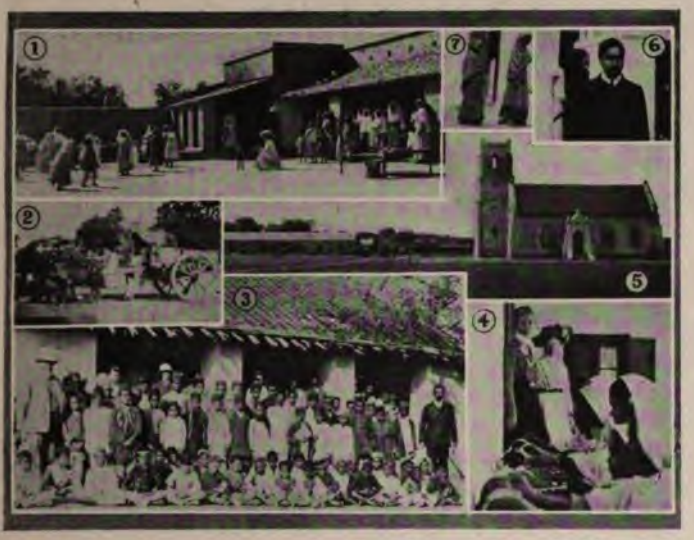
The College needs at once, in order to meet present demands and necessary improvements, at least $60,000. There are sixteen different items in the list of immediate needs ranging from $700 to $10,000. It is our hope that the Christian people of the Presbyterian Church of America will respond readily to the needs of this most worthy institution.

WOODSTOCK COLLEGE for Protestant girls was opened in 1854 at Landour, as a Ladies' Seminary under the auspices of the London Society for the Propagation of Female Education in the East. Finding it impossible to maintain the school, the Society, in 1873, sold it to the Woman's Board (Philadelphia) of the Presbyterian Church. Extensive improvements have been made at different times since the School came into the possession of the Presbyterian Mission until at the present time they have a splendid plant. The College is located on a beautiful site 9000 feet above the plain, among the hills of the Himalayan Mountains. It is called the "Hill Station." Here many missionaries spend their vacation during the extreme heat of the summer. It is fifteen miles from the railroad station. To reach it, they must travel seven miles by tonga, and the rest of the way be carried by coolies up the mountain. The college is for Europeans and Eurasians, and the children of missionaries. The enrollment this year

is 130. Rev. and Mrs. H. M. Andrews have charge of the college, assisted by a splendid body of teachers. The college is recognized by the Government of the United Provinces of Agra and Oudh. The religious influences of the school are the very best, and the education it offers compares favorably with that of any of our American colleges for women. It is one of the important schools and meets a great need for the higher education of the daughters of missionaries, and other Europeans and Eurasians. One of the hardest problems missionaries have to solve is the education of their children. It involves long and trying separations. Many times they leave them in America when they are ten or twelve years of age and never see them again until they are grown young men and women. Woodstock is helping to solve this problem in a measure for the missionaries of the Punjab and North India Missions.

The High Schools

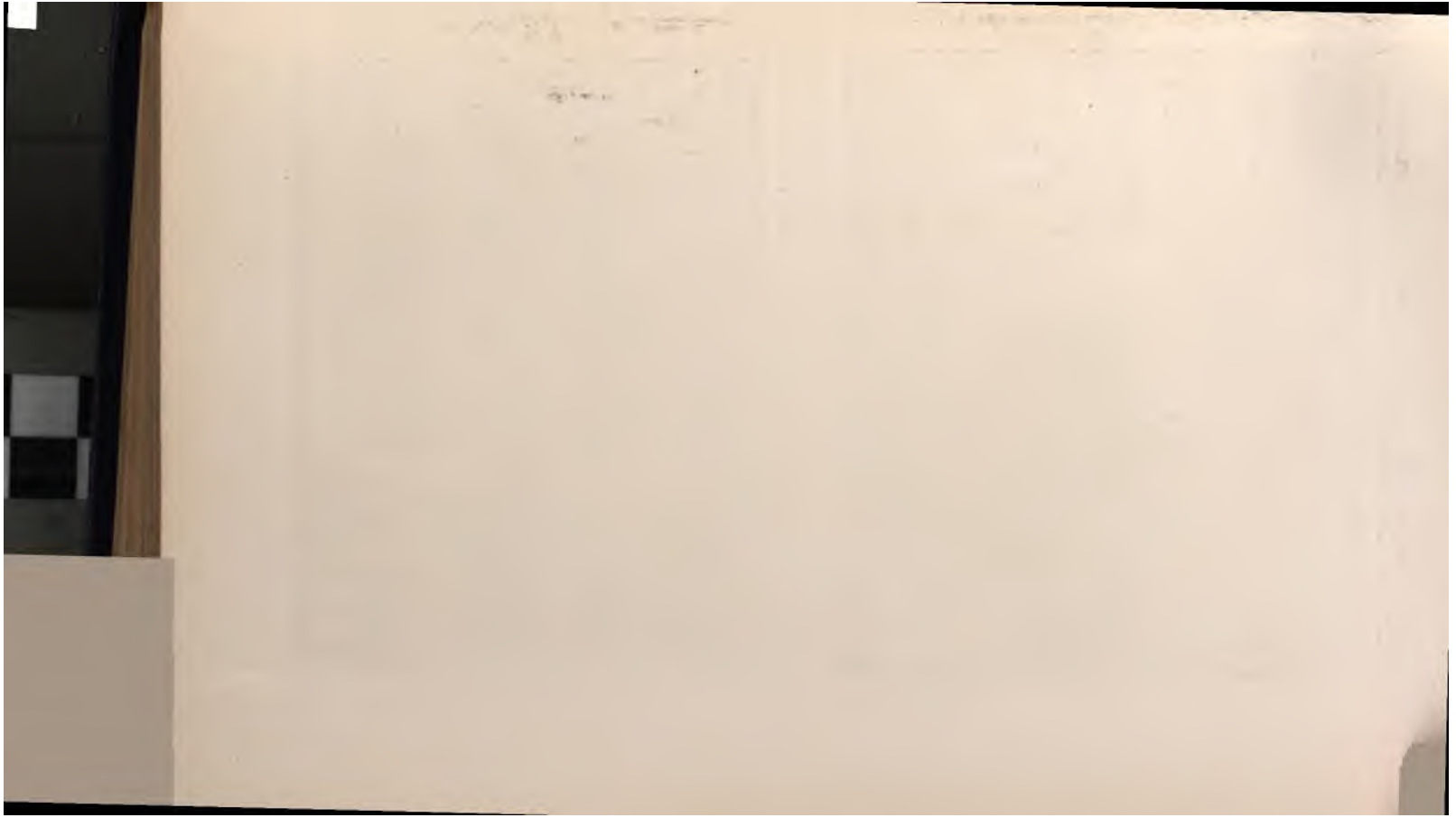
The High Schools are of two classes—those for Christians and those for non-Christians. This classification seemed to be necessary in the early days of missions in India, growing out of the circumstances which surrounded the founders of the work. The secular school for non-Christians was the only way they could reach the higher classes of the people. This method of approach to the upper castes was inaugurated by the great missionary, Dr. Duff, in Bengal, and has been followed, as a wise policy, by all the missionary agencies working in India. There is now, in the minds of some of the missionaries, a question as to the need of continuing schools for non-Christians. The Government is extending and improving its school system, and will in all probability, establish a



1. Girl's School, Etah
2. Touring Ox Cart
3. Jhansi Boys' School
4. Miss Morrow's Lace Making Class
5. Sipri Church and Tenant Houses
6. Behari Lal, Head Teacher, Lodiana



1. Mrs. Kelso's Mongol Women
2. Graduating Class, *Dehra*
3. High Caste Girls, Mrs. Lucas
4. "Spare the Sacred Cow!"



public compulsory school system before many years. The King Emporor at the time of his Durbar at Delhi, in December, 1911, gave to India fifty lakhs, which is about $1,700,000, for educational purposes. Nevertheless there is still the need of these high schools for non-Christians. They overthrow superstition, break down prejudice, promote friendliness, and create a favorable atmosphere for Christian work. The Educational Commission of the Edinburgh Conference says: "Such effort needs to be strengthened and extended. It is of vital importance to bring to bear a direct and powerful Christian influence upon those classes which constitute the great bulk of the people of India. The Commission has been deeply impressed by the influence of Christian education in disseminating Christian ideas, in preparing the ground and in leading in many instances to direct conversion. The continuance and strengthening of such influences appears to be a necessary and vitally important means of working for the Christianization of the national life of India."

The duty of educating the children of the church is absolutely essential, and for this they have the high schools for Christians. It is to these schools we must look for the leaders of the infant church in India. The following is a list of the high schools in each Mission according to their classification.

The North India Mission

(1) For non-Christian boys:—

Allahabad	750	students
Fatehgarh	400	"
Mainpurie	200	"

(2) For Christian girls:—

Mary Wanamaker School for girls	152	students

The Punjab Mission

(1) For non-Christian boys:—

Lahore-Rang Mahal	1038	"
Jullundur	589	"
Ludhiana	558	"
Ambala	624	"
Dehra Dun	344	"

(2) For Christian students:—

Ludhiana Boys' School	111	"
Dehra Dun Girls' School	120	"

The West India Mission

Sangli High School for Boys	60	"
Kolhapur High School for Girls	210	"
Ratnagiri Theodore Carter Memorial for Boys		

Middle Schools The Middle Schools, or secondary schools, are, in most cases, boarding schools, where all ages are taken from the kindergarten up to the high school. The following is a list of middle schools.

The North India Mission

(1) For boys

Etah, Horace Clelland Memorial	162	students
Jhansi	80	"
Allahabad, Katra School	150	"



MARY E. PRATT SCHOOL FOR GIRLS, AMBALA, AND OTHER SCHOOL WORK.

1. Miss Mary E. Pratt
2. Girl's School Building
3. Moga Bible School
4. Building Jagraon School, Miss Helm

(2) For girls

Fatehgarh, Rkha Orphanage	100	students
Etah, Prentiss Memorial	40	"

The Punjab Mission

(1) For boys

Khanna	28	"
Jagraon	59	"

(2) For girls

Hoshyarpur	63	"
Ambala, Mary E. Pratt School	105	"

The West India Mission

Kodoli, for boys and girls	120	"
Ratnagiri Girls School		

Primary Schools There are more than two hundred little day schools scattered throughout the villages of the three missions. These are all in the hands of Christian Indian teachers who work under the direction of the missionaries. These schools are crude little affairs, usually located in very poor mud buildings, with small space and poor light, and nothing but the bare dirt floor for seats and desks. The children of the villages gather into these little places, some of them absolutely naked, others having simply a loin cloth; some of them are bright-faced interesting little children, others are dirty and unattractive. Here they are taught to read and write in the vernacular, and seeds of Christian truth are planted. Scripture verses, the catechism and simple lessons in Bible history are taught. These primary schools are little centers of

light and help to open up the way for the missionary to enter with the gospel. No where did we receive a warmer welcome than in our visits to these village schools. Entertainments were held in our honor, words of welcome were offered, wreaths of beautiful Indian flowers were hung around our necks and strung upon our arms, and sweet scented rose water was sprinkled upon us in great abundance. These village day schools are the little tendrils of the great Banyan tree of the church, reaching down here and there to take new root and extend the influence of the Kingdom.

Special Schools

First in this class are the **Industrial Schools,** where the young men are taught all kinds of trades and useful occupations. These schools are located at Sangli and Kodoli, in the West Mission, and at Allahabad, Saharanpur, Khanna, and Fatehgarh in the North and Punjab Missions. All of these institutions are doing excellent work, but need to be strengthened. Many of them are sorely in need of more equipment, and all of them are calling for funds for enlargement.

There are two **Training Schools** for Christian teachers at Mainpurie and Moga. Here men, new and untrained, are taken fresh from the villages, taught the rudiments, and given such training as will fit them for work among their own people. Many of these men are married, and a special department is provided for the training of their wives as Bible readers. Along with their school work, these men go out once a day into the villages and teach catechetical classes, and, on Sabbath days, preach to the people. These training schools are putting out "teacher-preachers" and "Bible





TWO SCHOOLS OF WEST INDIA

Upper, Kodoli:
1. Preparing for Church Social
2. Brownie Orphanage

Lower, Kohlapur:
1. Kindergarten
2. Girl's Boarding School



Women" who are becoming mighty forces for the evangelization of the outcaste people.

Theological Seminaries

There is at present but one theological seminary, which is located at Saharanpur, in the Punjab Mission. Another is soon to be opened in the West Mission at Kolhapur. The Mission, at its last meeting, appointed Dr. J. P. Graham, the senior missionary on the West coast, as President of the new seminary.

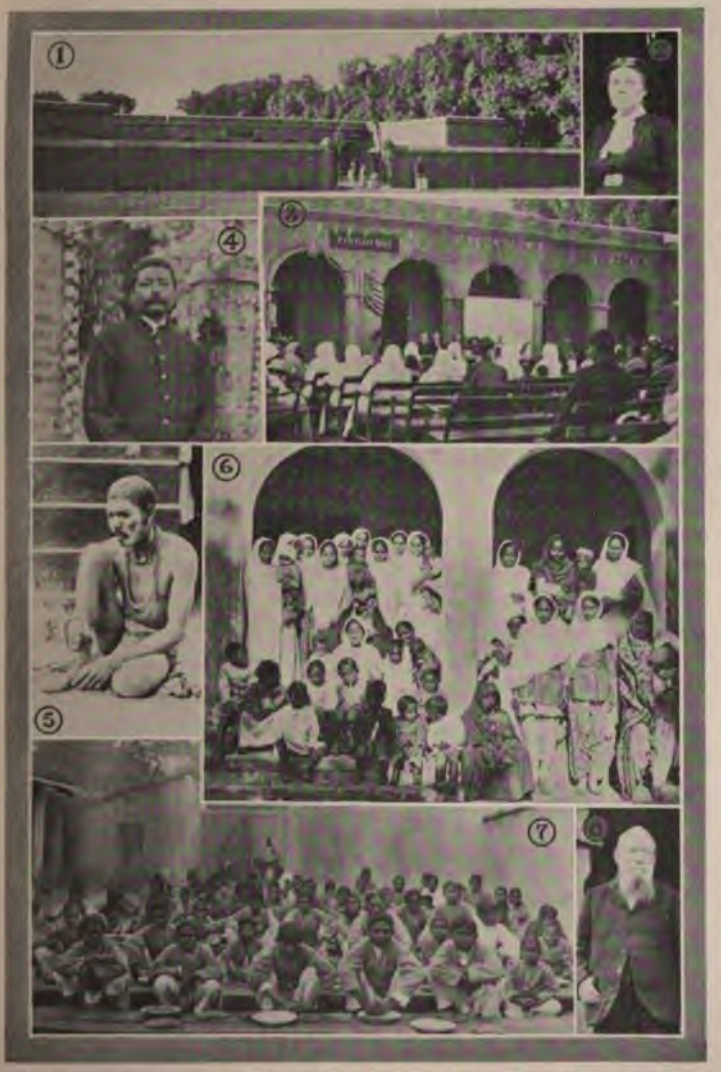
The Saharanpur Theological Seminary was established in 1883 for the training of Indian Christians for the gospel ministry. There was also opened in connection with it a department for the training of catechists and teachers. The institution is conducted by a Board of Directors chosen from the Missionaries of the North and Punjab Mission. There is in connection with the seminary a training school for the wives of the students, where they are prepared for Christian work. Dr. F. W. Johnson and Rev. H. C. Velte have charge of the institution, assisted by three Indian teachers of splendid ability: Rev. B. B. Roy, Rev. Samuel Jiva, and a Christian munshi. The institution is located on a beautiful compound, and has a Theological Hall called Livingston Taylor Hall, one woman's hall, two dwelling houses for missionaries, twelve cottages for married students, and the new Severance Hall for unmarried students. It was our privilege to be present at the dedication of the new Severance Hall, and take part in the services. There are this year (1912) thirty-four students. Dr. Velte says: "As the Christian communities grow, the need for institutions in which to train men for the Christian ministry becomes greater than ever. In recent years large accessions have taken place from the

low caste communities and many pastors and teachers are needed to shepherd and take care of the people who have been gathered in." There is urgent need for the endowment of at least twenty scholarships. The Board of Foreign Missions has given permission to raise $20,000, the interest on this amount to be devoted to providing scholarships. $1000 will endow one scholarship.

Such, in brief, is the educational work the Presbyterian Church is doing in India. Each school is important and merits more consideration than it is possible to give in one short chapter. Each school has its special need and makes its plea for help. Many of our hard worked and poorly paid missionaries are so burdened with the needs and inspired by the opportunities, that they are using every dollar of their own salary which they can possibly spare from the daily necessities of life, to further the work. One teacher in the Punjab, who has been in India for forty years never receiving more than $540 salary, was able, by strict economy and much self-denial, to lay aside out of her small salary and personal gifts from friends, for her old days, $4000. Her heart, however, is in the work and now she is putting that $4000, the savings of a life work, into a building for her school. This is an illustration of what our missionaries are doing in a greater or less degree, to meet the urgent needs of the work.

The schools are important and necessary agencies for the evangelization of the people of India. We must have them for the development of an indigenous native church that will be self-supporting, self-governing and self-propagating.

There are, however, some difficult problems con-

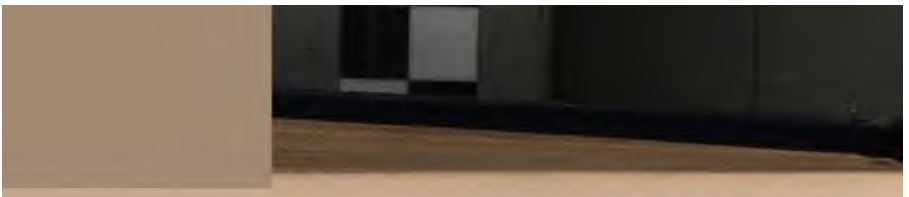


SAHARANPUR THEOLOGICAL SEMINARY AND INDUSTRIAL SCHOOL.

1. Severance Hall
2. Miss Mary Johnson
3. Dedication of Severance Hall
4. Rev. B. B. Roy
5. "Holy Man" in Ashes
6. School for Preachers' Wives
7. Boys at Supper
8. Rev. W. F. Johnson, D. D.

nected with the school work in India. One of the greatest is to get the children to attend. The extreme poverty of the people makes it very difficult for the parents to spare the children from the fields. They need their labor. In the early days, the missionaries had great difficulty to induce the parents to send the children to school, and, even today, out of the 400,000 Christian children of school age in India, only 168,000 or 43 per cent of them are in schools. Another difficult problem is to secure Christian teachers. In some places it is absolutely impossible to get Christian teachers for all departments. The Government offers the young men so much better salaries as public servants than the Mission can possibly give them as teachers, that it is hard to hold them.

Nevertheless, there is much to encourage workers in India. There is a growing desire on the part of the people for an education, and it is becoming more and more easy to get students. The friendly attitude of the Government toward mission schools in its "Grants-in-aid" policy, by which it gives dollar for dollar for school buildings, has been a wonderful help, and has enabled the mission to get some excellent school buildings. The growing approval and demand for female education is another encouraging feature. When the missionaries first opened schools for girls, they met with strong opposition. Woman was not considered worth educating. But today, schools for girls are carried on to some extent by the Government and by Indian religious bodies, such as the Theosophists. A very remarkable thing happened in Delhi in December 1911, during the King's Durbar week. It was a meeting of Mohammedans for the promotion of female education, presided



over by a woman and addressed by women. The large hall was crowded to its fullest capacity. Her Highness the Begum of Bhopul presided with great dignity. She was shrouded in her Purda gown that covered her head and face, and, looking out of the two little peep-holes about the size of twenty-five cent pieces, spoke in strong terms for the education of the women of India. Surely it is a sign of better things when a Mohammedan woman can preside over a convention of men in India, and make an address in behalf of the education of women who for so many centuries have not been considered as worthy of an education, or even as possessing souls. Day is breaking in India.

The magnificent beginnings, also, of Presbyterian schools and colleges give us great hope and encouragement for the future. But what we have, only strengthens the appeal for more. The time has come in India when we must equip our schools and make them second to none. The Edinburgh Commission on Education says, "Better far a few effective agencies than a multitude that are ineffective." This is specially true of India. We must strengthen our schools all along the line by giving them specially trained teachers, experts in their work, also adequate buildings and proper equipment. The Government is shipping into India modern Oliver Chilled plows to displace the crooked sticks of the natives. It is time also for the Presbyterian Church to send to India an up-to-date equipment for her mission schools, so they may stand side by side with the Government institutions and the best of other missions. The handicaps under which our missionaries have to do their work, are no credit to the great wealthy Presbyterian Church of America. Sure-



ly, if our people could see the field, and know the need, the money would be forth-coming. Now is the day of opportunity in India, to help in a large way to mould the thought and life of an empire. Will we lay hold of it by the "picket-end" and discharge the full measure of our responsibility to India in this age in which we are living?

CHAPTER VI.

MEDICAL MISSIONS IN INDIA.

"THE plea for medical work in India is marked by much urgency." This statement of the Edinburgh World's Missionary Conference Report (Vol. 1 p. 307) will be readily accepted by one who has studied conditions on the field. The numerous agencies which the English government has provided in the larger towns and cities modifies somewhat the need for medical missions at these points. But more than 90 per cent of the people of India live in villages and most of these are untouched by government help. In these rural sections mission medical work may reach a "maximum of souls by a minimum of outlay in money and service."

Need For Medical Missions

Caste

The spirit of caste prevails in India as nowhere else. The influence of the Christian hospital, with its doors open equally to high caste and to outcaste and its constant object lesson of the universal love of God and the brotherhood of man, is needed to help break down this greatest obstacle to the spread of Christianity.

Seclusion of Women

According to Indian custom, no woman of the higher classes may be attended by a male physician. This condition creates a



THE MIRAJ HOSPITAL—WEST INDIA MISSION
40,000 Patients a Year Including Out-station Dispensaries.



DRS. WANLESS AND VAIL OPERATING FOR CATARACT



demand for medical women who find entrance to secluded homes, alleviating suffering and pointing the women to the Light of life.

Prejudice and Suspicion

Medical work is needed to disarm prejudice and overcome deep rooted suspicion, to exhibit by loving personal service the real spirit of Christianity and thus to prepare mind and heart to receive the gospel message which physicians and helpers continually present in loving appeals

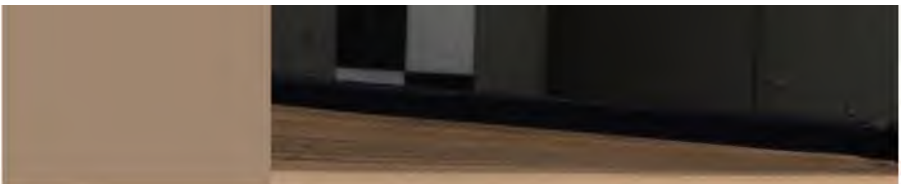
Beginning of Presbyterian Medical Work in India

The medical work of the Presbyterian Board in India began in 1860 by the appointment of Dr. John Newton as a medical missionary allowing him to work at the court of the Rajah of Raparthala upon the special invitation of that ruler. Dr. Sara Seward, founder of the woman's hospital at Allahabad, becoming connected with the Board in 1873, was the first woman commissioned to work in the Presbyterian Missions in any foreign country. Now the Presbyterian Church has in India 8 hospitals and 13 dispensaries with 16 medical missionaries who, in 1911, treated patients to the number of 110,433.

I. THE WEST INDIA MISSION.

Location of Work

The Presbyterian work has three divisions, the West India, Punjab, and North India Missions. Our journey brought us first to the West India Mission where we have medical work at four points, viz:—Miraj, Kolhapur, Kodoli and Vengurle. We will consider them in the order of our visitation which was the reverse of the above.



Vengurle Vengurle, the most southerly station, is in the Konkan country on the western coast, separated from the rest of India by the Western Ghats. The Mission has there a hospital of eighteen beds, which was originally a military hospital. It is unsanitary and a new one is much needed.

Laxman When the Mission first secured control of the building, the superstitious natives thought it was haunted and refused to come to it for treatment. Confidence in the hospital was established by the cure of Laxman, a ten year old Brahman boy of the highest caste, who had suffered since three years of age from chronic suppurating bone disease multiple. His parents were willing to have an operation performed in the hospital, but feared to have him remain there for convalescence. Dr. R. N. Goheen, the physician in charge, worked with only one assistant and he had never before administered chloroform. Once he was forced to drop his instruments and, in the presence of the parents, worked desperately to revive the child, who for ten minutes appeared to be dead. Two operations were necessary and then the boy's extreme weakness forbade his removal from the dreaded hospital. He began to improve, and with his recovery the parents fear was dispelled. After six months, Laxman left the hospital strong and robust and the people began to come until the haunted (?) place of healing became a benediction to the community.

New Dispensary A new dispensary of red laterite stone has just been completed. It is the gift of one of the Presbyterian Churches of Erie, Pa., and is a complete plant. It has a book room for the sale of Christian literature, an audience room for

preaching to the patients, a room for compounding prescriptions, an office and consulting room and a dressing room. At the back are the janitor's quarters, and below is a "godown" for the storage of supplies.

Plan of Work

The plan of work in mission dispensaries in India is much the same everywhere and a typical illustration may well be given here. A half hour before the dispensary office opens, the waiting patients, numbering from 25 to 100 or more, gather in the audience room where the doctor or other missionary, or native pastor, or evangelist, or gifted elder of the church, or, in case of a woman's hospital, a Bible woman, leads them in worship, closing with a brief address on some plain gospel truth. The door is opened and by groups they pass into the doctor's office, the Bible worker having personal conversation with those remaining in the audience room. As the doctor examines each one, he makes a careful record of the case passing his prescription in to the compounder. Those seriously ill are admitted to the hospital, if there is one, while the others pass in their turn to the compounder's window where they receive their medicines. The very poor pay nothing, others being charged a few cents each to meet the cost of the medicines.

Tuberculosis

Tuberculosis is very prevalent and on the increase in this part of India. It was formerly unknown in the villages, but famines drive the poor people to the larger cities, such as Bombay, where life in crowded tenements and work in the dusty mills soon plants in them the germs of the disease. With broken health they return to the villages and their families and friends become infected. We saw a touching illustration of this as we drove with Dr. Go-

heen on his visit to a village to see a sick babe. A father and three sons with their wives and children all lived, according to Indian custom, in one house which had but one door and one window. The darkness compelled the doctor to bring the child out of doors for examination. Six months before the father had died of tuberculosis contracted in the mills, the mother had become affected, and the child, one year old, was beyond recovery. Such sad cases impress the physician with the necessity of instruction in prevention as well as in the cure of disease.

Kolhapur We were pleased with the newly-opened Mary Wanless Memorial Hospital for women and children at Kolhapur. It is a gift from the Maharajah of Kolhapur, a Hindoo of the warrior caste and the king of a native state. Out of gratitude for the services of the medical staff of the Miraj Hospital who attended him after a serious accident received while hunting, he has not only given this hospital with its compound of nine acres, but has contributed funds for the erection of a fine operating theater. The plant is a memorial to the first wife of Dr. W. J. Wanless of Miraj and indicates the high regard in which this able physician and wife were held by this native ruler. Dr. Victoria MacArthur is in charge of this new equipment of about fifty beds which promises to be an influential factor in the work of this station.

Kodoli At Kodoli we have a well equipped hospital and dispensary where Dr. A. S. Wilson carried on medical work for a number of years. Serious illness compelled his return to America and later his transfer to other work in India so that at present the hospital is



MEDICAL FEATURES OF MIRAJ STATION

1. Miss Patterson, Nurses and Patients
2. Mrs. Richardson going to Leper Asylum
3. Relatives of Patients in Hospital
4. Lepers at Their Chapel
5. Patient with new nose



unused. The dispensary work is carried on under the supervision of the Miraj Hospital staff.

Miraj The Miraj medical work is the most important of any similar work in India connected with the Presbyterian Board. The compound has a most desirable site and contains a number of buildings. The work was established in 1891 and the hospital building given by the late John H. Converse LL. D., was opened in 1894. The Bryn Mawr Annex, the material for which was given by Mr. Converse, was added in 1902. It contains a fine operating room, with lecture hall and laboratory for the medical school.

The Hospital and School for Nurses "The hospital staff consists of two American physicians, a trained superintendent of nurses, an Indian staff of ten assistants and a menial staff of fifteen ward assistants, dressers, etc. Estimated according to its size the hospital stands first in the number of abdominal operations in India and first of all hospitals in this department of surgery in the Bombay Presidency. Only one Government hospital in the Presidency reports as many eye operations. The hospital has nominally 75 beds, but for the greater part of the year 90 to 100 or more patients will be found in the wards." A training school for nurses has ten in attendance. The beautiful new Washington Home for nurses was the Jubilee gift of the Presbyterian ladies of Washington, D. C.

Dispensaries Four branch dispensaries are served by the hospital staff; the Kodoli dispensary of which mention has been made; the Ludlngton dispensary at Vita, 35 miles out, with 90 villages dependent on it; the Austin dispensary at Ashta, 18 miles



out, in a district of 100,000 people having but one other dispensary; the Nipani dispensary just opened.

Medical School The Medical School for hospital assistants has graduated thirty men trained for mission work. A Union Medical College is now contemplated in connection with the Miraj Hospital. The Medical Missionary Association of India of which Dr. W. J. Wanless is President, has approved the plan and it is hoped that the medical school may be merged at an early date with this Union College in which native physicians of the highest grade will be trained.

Hospital Statistics During the year 1911, there were 2883 operations performed at the hospital and outstations while the total number of patients was 17,039. They came from 800 villages and each traveled an average of 298 miles to reach the hospital. In the twenty years of its existence, more than 215,000 individual patients have been treated, and 23,000 surgical operations performed, of which 1,100 were abdominal, and 11,500 were on the eye. This great work was carried on in 1911 at an expense of less than $7000.00 exclusive of missionaries' salaries, and the Board was asked to contribute only one-seventh of this amount. It is expected that in the near future it will become entirely self-supporting.

A Day's Work The fame of the Miraj Hospital has gone all through western India, while many throughout the Empire have heard of its triumphs of skill. Its magnificent work has been built up about the personality of its presiding genius, Dr. W. J. Wanless, who is the peer of any surgeon in India. We followed this active man one day on his regular round of duty. We were up at 6:30, swallowed our Chota Hazri



(light breakfast) and by 7:00 were at morning prayers with the hospital staff. Then we were off to see the seventy-five hospital patients afflicted with all manners of diseases and infirmities. There were many eyes from which cataracts had been removed, cut-off noses replaced (slicing noses with a razor is a common crime in India,) immense sarcoma jaws, enlarged spleens, tuberculosis patients in all stages, little children suffering pitifully from the sins of their parents, —these and many others all combined to oppress the soul of one not accustomed to the daily rounds of a hospital. Next we went to the dispensary where the native pastor preached to the waiting people and later went with a little group into the office where examinations were made and prescriptions written until the eleven o'clock breakfast hour. At one o'clock, operating began. We saw cataracts come out of eyes as simply as peas from a pod, and eyelids with trachoma treated as though they were pieces of leather to be cut at random. We noted the steady eye and skillful hand in varied operations, then turned away for needed rest while the physicians toiled on through the afternoon to bring relief to the many sufferers.

The Maharajah and Dr. Wanless

The Maharajah of Kolhapur, whose favor has been won by the Christian character and skill of this physician, recently refused to send his children to the Government schools, preferring to have them taught by the missionaries. He defended his position by extolling the character of men who came to India not to make money but to do good, and said, "There is Dr. Wanless. If he should go to Bombay or Poona to practice, his income would not be one farthing less than 6000 rupees ($2,-

000.) a month." Others say these figures are entirely too low. At any rate they suggest the great ability of this man who cares more to win India to Christ than to die a rich man. Nor is he simply a great surgeon. His ability as an organizer, his faithfulness as a preacher, his tireless energy, his devoted service for Christ all combine to make him a most effective worker. It is not strange that the Miraj hospital under his direction has drawn patients many hundreds of miles and sent them back with the gospel story ringing in their ears and the personal contact with Christian workers softening their hearts.

Dr. Vail Dr. Wanless has a skillful assistant in the person of Dr. Charles E. Vail, whose missionary spirit can be traced back to his grandfather, Dr. Cyrus Hamlin. He came to the field in the spring of 1910 well equipped for his work and was able to take charge of the hospital, during Dr. Wanless' absence on furlough. His success in keeping the work up to a high standard won for him the confidence of the people. He now shares the burdens of the increasing work with his more experienced companion.

II. THE PUNJAB MISSION.

Lahore In the Punjab Mission there are several hospitals and dispensaries operated, at present, largely by women physicians. At Lahore the Delhi Gate Dispensary continues the work among women and children which it has maintained for many years. It is quite accessible to a large part of the city and to the neighboring suburbs as it stands on a crowded thorofare just outside the Delhi Gate in the old city wall. The missionary in charge has a competent and faithful



native staff, consisting of a doctor, a compounder, a dresser and a Bible woman. Last year they treated 13,765 patients.

Hoshyarpur. The Denny Hospital for Women at Hoshyarpur has only ten beds but it does full work with out-patients who usually number 120 a day and sometimes run as high as 170. In 1911, hospital patients to the number of 150 were treated and 10,780 out-door patients. The spiritual work is very encouraging.

Kasur At Kasur we have a combined medical and evangelistic work under the direction of Rev. C. W. Forman M. D., who is a well qualified physician and an enthusiastic evangelist. During the long hot season he spends most of his time at the Kasur dispensary and in the near-by villages while the winter months claim his presence at the different centers of village work. For these village trips camels are now being used. Three of these "ships of the desert" carry the missionary and a native preacher with all camping supplies. Dr. Forman's experience which proves camels superior to bullock carts has led other missionaries to adopt his method in touring. The success of this medical and evangelistic work combined under one man is shown not only by the 10,500 patients treated in 1911, but also by the large number of converts who have been baptized. (over 700 in 1910.)

Ferozepur At Ferozepur we have a hospital and dispensary for men established by the late Rev. F. J. Newton, M. D., and some distance away the Frances Newton Hospital for women and children opened in 1893. The former at the time of our visit was closed for lack of a physician to man it. The lat-



ter which was built largely through the efforts of the late Mrs. F. J. Newton, has room for twenty-five patients and is generally well filled. Dr. Helen Newton (Mrs. Gould) was the first physician in charge and since her marriage, Dr. Maud M. Allen has been its head. In 1911, the two hospitals treated 380 patients, while 13,351 were prescribed for at the two dispensaries.

"Pali" At the Frances Newton Hospital, we met Pali the nurse whose conversion illustrates the value of medical missions. She was a Brahman and became a widow at twenty years. She was unhappy in the home of her father-in-law in Ludhiana and went to Hardwar, a noted Hindoo city, to drown herself in the sacred Ganges. An Indian Christian girl found her and brought her to Dr. Allen at Ferozepur. She was taught the gospel but stoutly resisted baptism, though she accepted the truths of Christianity. After a time she visited her brother in a village near Jullundur. On her return, some strangers befriended her and gained her confidence. Stopping with them at a station in the night, they sold her to a cattle robber and woman stealer for 100 rupees. The purchaser took her to an island in the Sutlej River where she was kept for a month. A wandering fakir who saw her there brought to Ferozepur the news of her sad misfortune and the Christians gathered in special prayer for her deliverance. That night the stealer dreamed that Pali had stolen his money and run away. In great fear, he brought her the next day to the mission. She became afflicted with tuberculosis and promised the Lord that if He would heal her she would be baptized. She grew worse until all hope of recovery was lost. In this extremity she



INDIAN MEDICAL WORK IN VARIOUS PLACES

1. Dr. Anna Young, Fatehgarh Dispensary
2. Dispensary at Vengurla
3. Dr. Goheen and Hospital, Vengurla
4. "Pall" in Ferozepore Hospital
5. Philadelphia Hospital for Women, Ambala

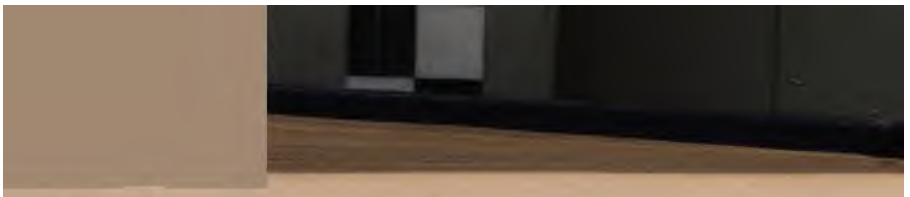


asked for baptism which was administered. That week she began to recover and is now perfectly well. She is an earnest Christian and a devoted hospital helper. Her baptism brought to confession a "Sudni" or Hindoo sacred woman who had been holding back for years. Of the day when these two accepted baptism, Dr. Allen says, "It was one of the happiest days of my life for I had waited so long and worked so hard." Pali is now the operating room helper and the "Sudni" is installed as hospital cook.

Ambala Dr. Jessie R. Carlton, who is in charge of the Philadelphia Hospital for women at Ambala, has been 25 years on this field. In 1891, land was secured and a temporary hospital erected. The present building which commemorates the 25th anniversary of the Woman's Board of Foreign Missions, Philadelphia, was opened in 1898. It is well located at the juncture of several streets and has a large compound within which the buildings are erected about open courts. It has nominally 40 beds, but the sunny, airy courts allow for many more in the dry season. Grass cottages, reserved for tuberculosis cases, are a new feature of the work. The records show 582 hospital cases and 11,658 out-door patients in 1911.

Dr. Emily Marston is also located at Ambala but spends her time largely in medical itineration carrying to the needy villagers hospital benefits and evangelizing as she goes. This type of work is much needed and very fruitful.

North India School of Medicine The Presbyterian Board has no distinctive medical work at Ludhiana but does have a definite interest in the North India School of Medicine for Christian Women of which



Dr. Mary R. Noble of that Board is a professor and to which the Ludhiana Mission makes a yearly grant. Rev. E. M. Wherry, D. D., and Rev. E. E. Fife of the above mission are President and Treasurer respectively of the medical school board. This institution, supported by all denominations, has the best equipment of any mission hospital we saw in India. It is filling a large place by the training of Christian women in medicine, nursing and pharmacy. By means of hospitals and dispensaries, native Christian women can help their sisters in a more effective and far-reaching way than by any other method. According to the estimate of Principal Edith M. Brown, M. D., if there were 800 dispensaries wisely distributed, every woman in India might be within reach (25 miles) of medical help. 100 hospitals could control and receive the major surgical cases from these surrounding dispensaries. How to provide native women physicians for these places is the problem. For a young woman to undertake a course at a men's medical school where the professors, fellow-students and patients are largely men, is, in India, a morally hazardous thing to say nothing of the loss which comes from the absence of all Christian teaching. It is too expensive to send students to England or America for training. To meet these difficulties this North India Medical School was opened. It provides "a thorough medical education for women, by women, in a woman's hospital and under Christian influences." The school is recognized by the Government and its students are admitted to the yearly medical examinations on the same terms as men. There were ninety-nine students in training in 1910, while the hospital of 100 beds and the three dispensaries cared for

more than 27,500 patients. May God bless this school which is helpfully meeting the great demand for medical education of Christian women.

III. THE NORTH INDIA MISSION.

Fatehgarh In the North India Mission the medical work of the Presbyterian Board is carried on at Fatehgarh and at Allahabad. The Fullerton Memorial Dispensary for women and children erected at Fatehgarh by Dr. Anna M. Fullerton and her sister, Miss Mary Fullerton, was opened in 1907. It occupies a compound separate from but adjacent to the Bahrpur Mission compound and includes a physician's residence and this dispensary proper in which are a few beds for recovering patients. Dr. Anna Young is now in charge of the work. Dr. Fullerton, in preparing to retire from active medical work is graciously making arrangements to transfer this property to the Woman's Board of Foreign Missions, Philadelphia.

Allahabad Allahabad bears the distinction of being the place where the Presbyterian Church began its first medical work for women. Dr. Sara Seward, a niece of Secretary of State, W. H. Seward, came to Allahabad in 1871 under the auspices of the Woman's Union Missionary Society of New York to cooperate with the Presbyterian Mission. Two years later she became connected with the Presbyterian Board as the first woman medical missionary. Her first work was in the homes. In 1889 the Sara Seward Hospital was erected by the gifts of friends but before the work had opened to its larger influence, Dr. Seward died of cholera. Through the years its ministry has continued under different leaders. In 1911 Dr. Sarah E. Swezey

took charge and is preparing to make the memorial building with its twenty-two beds and dispensary a blessing to the city which has had cause to rejoice through the years because of "this boon of healing which has been conferred upon her women."

Fatehpur

The work at Fatehpur is greatly aided by the Lilly Lytle Broadwell Hospital opened in 1911 by the Woman's Union Missionary Society. It can accommodate fifty patients and is built to allow for large expansion. It works in the fullest harmony and cooperation with the Presbyterian mission and is of as much practical assistance as if owned and operated by the Presbyterian Board. The two physicians in charge, Drs. Mina MacKenzie and Grace Spencer are Presbyterians.

LEPER ASYLUMS.

A very important agency, through which the Presbyterian missionaries work, is the leper asylum. There are five in India, superintended by the missions,—at Ratnagiri, Miraj, Ambala, Sabathu and Allahabad. As a rule, these asylums are owned and supported by the "Mission to Lepers in India and the East," in conjunction with the government. The missionaries supervise the work, give religious instruction and such medicines as are needed. The oldest leper asylum under Presbyterian management is at Sabathu where the work was started by British officers in 1844. Dr. Marcus P. Carlton superintends the work in addition to his dispensary practice and itinerating work.

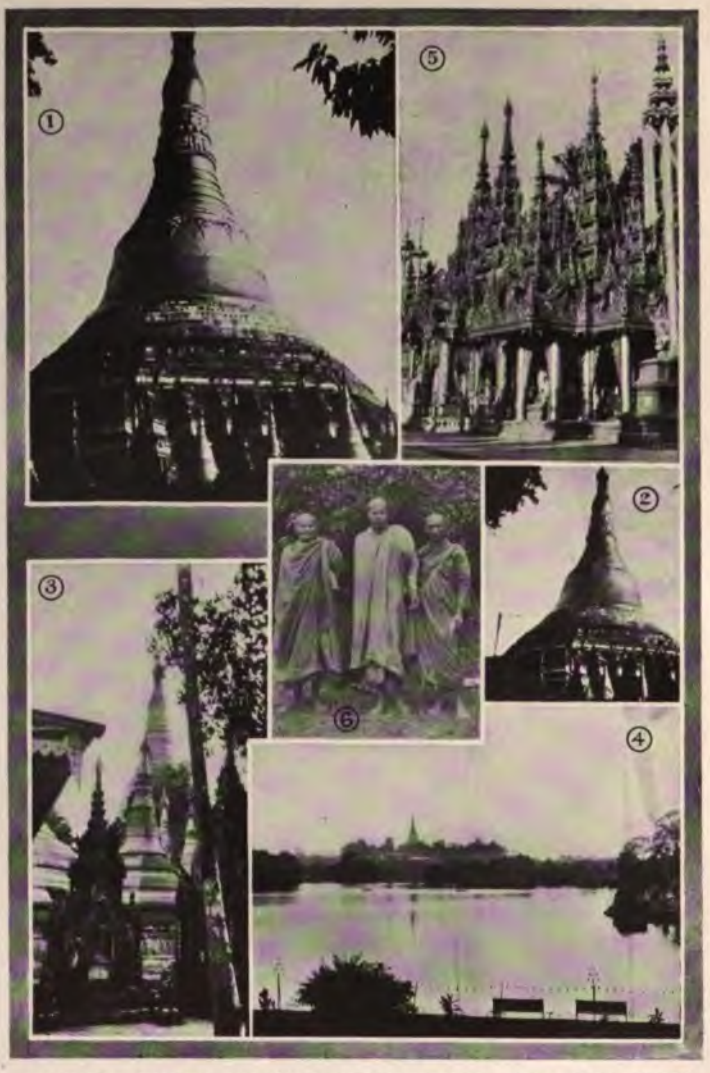
Allahabad Asylum

The largest asylum of which the Presbyterians have charge is at Allahabad. Here is one of the finest pieces of Christian work

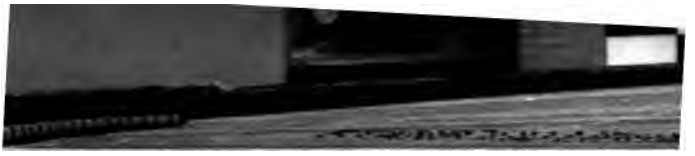
we saw in India. The compound of ten acres is divided into three sections, one for women, one for men, and one for married couples. There are 225 inmates. Each has a garden plot which is tended with greatest care. Mr. Sam Higginbottom, the Superintendent, and the native doctor both love the work. We followed Mr. Higginbottom through the grounds early one morning and saw the pitiful faces marred by the terrible disease, the feet so nearly eaten off that walking was difficult and the fingers so nearly gone as to refuse to do their normal work. We saw, too, the bright faces and the happy "salaams" of the Christians whose hope in Christ even this dread disease cannot dispel. There are 130 Christians and religious interest among them is marked. Scarcely a communion passes without some asking for baptism, and on one occasion thirteen came. Out of the two dollars a month allowed for each leper, one and a half pounds of grain are given each day and eight cents a week granted for spending money. From this meager allowance the lepers in 1911 gave an average of fifty cents each for the spread of the gospel. We gathered in the chapel for a short impromptu service and rejoiced at the fervor of the singing and the eager attention to the message of the hour as also at the warm welcome accorded President Ewing of the College as he closed with a few warm hearted, ringing words. As we passed along, it was easy to see the gratitude of these lepers toward those who minister to them. Likewise, the tears which dropped silently from the eyes and the tenderness of the voice of Mr. Higginbottom revealed how these lepers rest upon the heart of the superintendent who said, "If I had accomplished nothing else as a missionary I

should consider the work done here well worth all the effort of my life."

Conclusion The heart of man is wonderously touched by any act which relieves his sufferings. The physician has a natural entrance into the confidence of his patient. By this avenue of approach the splendid corps of Presbyterian medical missionaries in India is winning sympathy for the gospel wherever they go. Because of their evangelizing efficiency the church should give them reinforcements to occupy the needy fields and provide them with adequate equipment for their growing work. Thus may the thousands they now point to Christ become the millions, and the day of India's universal welcome to Christ be swiftly advanced.

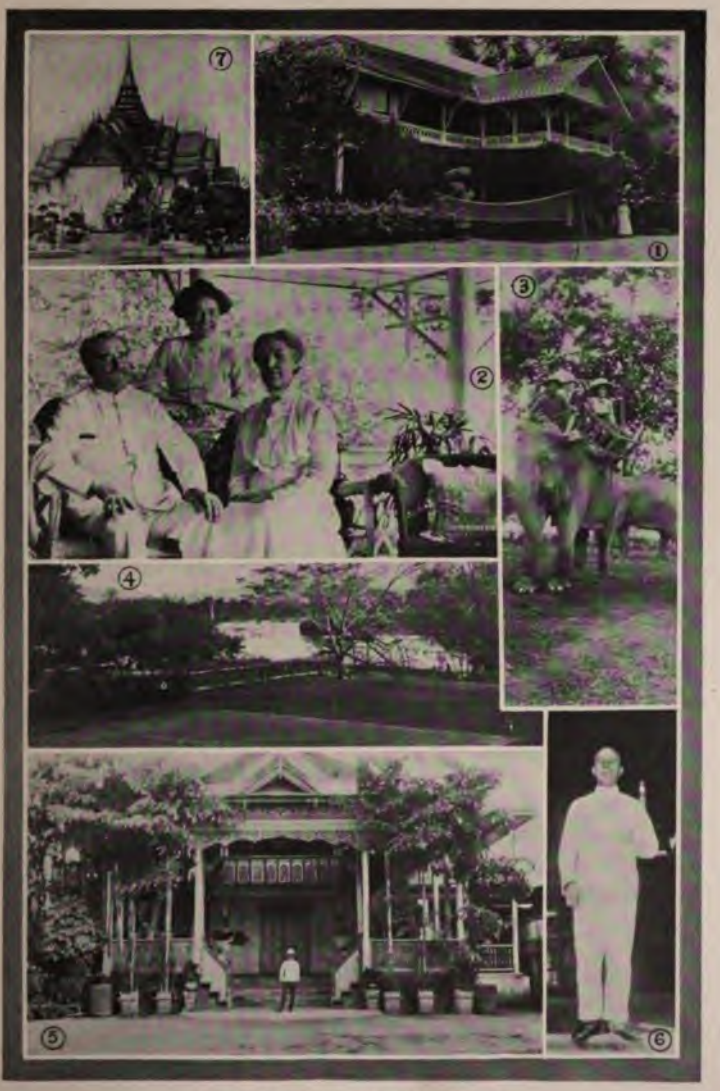


VARIOUS VIEWS OF THE SHWE-DAGON—THE GREATEST TEMPLE OF BUDDHISM, RANGOON, BURMA



MISSIONS IN SIAM AND LAOS.


KENG TUNG
MANDALAY
CHIENG RAI
CHIENGMAI
LAMPOON
PITSANULOKE
BANGKOK
INDIAN
OCEAN
SUMATRA
SIAM
AND
LAOS



PERTAINING TO ROYALTY

1. The American Legation
2. Hon. Hamilton King, Envoy Extraordinary and Minister Plenipotentiary, U. S. A., Wife and Daughter
3. Riding the Animal of Royalty
4. View from the Lakawn, Laos Mission Compound
5. Palace of the Chow, Lakawn
6. Hon. C. C. Hansen, M. D., American Vice Consul

CHAPTER VII.

EVANGELISM IN SIAM AND LAOS.

TO speak of Siam *and* Laos is, in one sense, as incorrect as to speak of the United States *and* Texas. Laos is one of the seventeen states or montons of the Kingdom of Siam. The Kingdom of Siam is theoretically an absolute monarchy; yet practically it is not. The king limits himself and is limited by the laws enacted and operative at his will, somewhat modified by a legislative body of representative men. The organization of the government is that of His Majesty, the King, who has his cabinet of princes of the royal blood. These princes are at the heads of the various departments of the government by the king's appointment. Then there are seventeen High Commissioners,—each one of whom is governor of a monton or province, also appointed by the king. Under these are subprovincial governors or Chow Muangs. These are again subdivided into districts of 10,000 people over whom are appointed rulers called Ampurs. Under these are officers and Head Men who govern respectively 1000 people, and 100 people each. These latter are elected by the people. The Kingdom of Siam extends over an area of about 200,000 square miles and has a popula-

Why Siam and Laos?

tion variously estimated at from seven to ten million people.

But there are reasons for speaking of the above described territory as Siam *and* Laos.

First. Laos was once a separate state with an autonomous government. Its capital was Chiengmai, and the State was composed of a number of provinces whose names and boundaries still exist, such as Chiengmai, Lampoon, Lakawn, Pre, Nan, Chiengrai.

Second. The people of Laos speak and write a different language from the Siamese, although there is a marked similarity between these two languages; both people being originally of the same stock, namely of the Tai race.

Third. The Laos people are not all confined within the boundaries of the Kingdom of Siam. They are a numerous people and spread out into four adjacent countries, and are under as many different governments, viz: the Siamese Government in Laos; the French Government in French Indo-China; the British Government in Burma; and the Chinese Government in Western China.

Fourth. For the above reasons, the Presbyterian Church U. S. A. has organized a separate mission among these people, known as the Laos Mission, which is a fourth reason for differentiating it from the Mission which that Church has in Lower and Southern Siam, known as the Siam Mission. The Siamese and the Laos people as has been noted, are originally of the same stock; but the Siam Mission has to do not alone with the Siamese but with the Chinese in Siam, of whom there are over one million, while the Laos Mission has to do only with the Laos speaking people

whether in Siam, French, British, or Chinese territory.

Early Beginnings

Two missionaries sent to China, Mitchell and Orr, December, 1837, were instructed by the Presbyterian Board of Foreign Missions to investigate Siam as a mission field. After visiting the city of Bangkok, the record says that the Rev. Robert W. Orr reported that "he deemed there was a large field still unoccupied where laborers sent from our Church would be welcomed and have ample employment, though already the missionaries of two Boards were established there." Proceeding to act in accordance with this report, the Board in 1839, "Resolved to establish a branch of the Chinese Mission at Bangkok, and also at the same place a mission to the Siamese," and the Rev. Wm. P. Buell, of Richmond, Va., with his wife was sent. Mr. and Mrs. Buell spent four years in Siam and returned on account of the broken health of Mrs. Buell. The minutes of the Siam Mission, Vol. I., which it was our privilege while in Siam to consult by permission of the Secretary, Rev. A. W. Cooper, relates in addition to the above, that, on the 20th of July, 1846, the Rev. Stephen Matoon with Mrs. Mary I. Mattoon and Samuel R. House, M. D., who had been appointed to recommence the Siam Mission, sailed from New York on a vessel bound for Canton.

"After an unusually long, but agreeable passage of 163 days, they reached Macao, Dec. 25th, when no opportunity of going direct to Siam presenting, they were constrained, after a month's delay waiting for a vessel, to proceed via Singapore. In Singapore, where they arrived after a brief voyage of eight days, they were most kindly received by the Rev. B. B. Keesburry

there, of the London Mission to the Malays; and, favored in finding in the harbor a trading ship belonging to the King of Siam commanded by a European, a passage to Bangkok was secured, and the ensuing week found them embarked in the "Lion" on their last but most tedious voyage. It was not till the 24th day on the 20th of March, 1847, that their vessel cast anchor in the Siam Roads."

As early as 1818 Mrs. Ann Hazeltine Judson, of the Baptist Board, had "set herself to acquire the Siamese language and had translated a catechism and the Gospel of Matthew into that tongue." The American Baptists began work in Siam in 1833. In 1835 the American Board sent D. B. Bradley, M. D., to Bangkok to labor mainly in behalf of the Siamese. The above named missionary societies have long since withdrawn their missionaries from this field; although some of the fruits of their labors are still being looked after by the Baptists who have a Chinese Baptist congregation in Bangkok, which Dr. Foster, whom we met there this past year, told us is the first Protestant church in all Asia.

Missions and the Government

From the beginning of mission work in the Kingdom of Siam the Government has been for the most part in hearty sympathy with the activities of the missionaries, notwithstanding the government itself along with the people is Buddhistic in its religion. More money has been contributed by the Siamese Government and officials of the government toward the property of the Presbyterian Mission work in Siam than the church in America has contributed to that work. The following communication sent to the American

Presbyterian Mission, by the new King of Siam, in reply to a letter of congratulations from the Mission on the occasion of his coronation, clearly manifests the present attitude of the government:—

"Bangkok, 20th December, 1911.

Reverend Gentlemen of the American Presbyterian Mission,

I am commanded by His Majesty the King, my August Sovereign, to acknowledge the receipt of the document containing the congratulations to His Majesty on the occasion of his Coronation, which was transmitted through the kind offices of His Excellency, Mr. Hamilton King.

His Majesty desires me to express his sincere thanks for your good wishes and to assure you that, mindful of the excellent work performed by the American missionaries for the enlightenment of the people of this country, he will not fail to follow in the footsteps of his Royal Predecessors in affording every encouragement to them in the pursuit of their praiseworthy task.

I have the honor to be,
Reverend Gentlemen,
Your very obedient servant,
(Signed) DEVAWONGSE,
Minister of Foreign Affairs."

The mission work in Siam has been greatly favored also in having as staunch friends the Envoy Extraordinary and Minister Plenipotentiary of the U. S. A., Mr. Hamilton King and his accomplished family. It was our privilege to have frequent conferences with Mr. King, and we found both him and his family most admirable people. At the time we were in Bangkok, also, the acting U. S. Consul was Dr. C. C. Hansen, who had been for years one of the missionaries of the Presbyterian Church U. S. A., and who, of course, is most cooperative now with the missionary force. Thus, polit-

ically, the missionary work in Siam has many friends at court, especially in the highest circles. When we were in Siam, the missionaries were having some difficulty in buying ground on which to erect their buildings, this being due possibly to the ambitious desire of Siam to get recognition as a most favored nation and be placed on the same footing with Japan in the family of the civilized nations of the earth. Many of the missionaries were favorable to such a treaty between the United States and Siam, and were ready to surrender their extra territorial rights. We mention this as throwing an illuminating side light upon the stage of Siam's advancement in civilization and Christian culture.

The Press One of the most potent evangelizing agencies both in Siam and Laos has been the Mission Press. The Siam Mission Press, located at Bangkok, dates back of 1841; and the Laos Mission Press, located at Chiengmai, dates back of 1891. These presses are both self-supporting. The missionaries printed the first book ever printed in Siam, viz. the Bible; and the Chiengmai Press is the only press in the world equipped to print the Bible in the Laos language. The manager of the Bangkok Mission Press is Mr. E. M. Spillman, who succeeded Rev. J. B. Dunlap. Mr. Dunlap had managed the press for twenty years and made a great success of it. Mr. Spillman is himself a practical printer and is proving himself not only an excellent press manager, but also a good business manager for the mission all along the line. The manager of the Chiengmai Mission Press is Rev. D. G. Collins, D. D., who has been in this position from the first. When he was chosen in 1891 there was only an old



IN BANGKOK

1. Group of our Siam Missionaries
2. Mission Press Compound
3. A Canal Scene
4. Entrance to the Palace Temple or Wat



BOON ITT MEMORIAL INSTITUTE

1. Mr. Steele, Superintendent of B. I. M., and Mrs. Steele, Studying with their Siamese Language Teacher
2. Institute Building
3. On the Palace Grounds



worn out Washington press piled away under the house of one of the missionaries. Now the institution has a good cyclinder press, four job presses, two cutting machines and many other facilities; also a building 30x60 feet, which has already been enlarged three times and a fourth enlargement is now in progress. This press represents an investment of $15,000 and did a business last year of $8,000. The Bangkok Press has a somewhat larger amount invested and did a business last year of $12,000. Each of the presses does work for the American Bible Society, and each also does a large amount of commercial printing. But the work done, for which good prices are paid by commercial agencies, enables these presses to do a great deal of printing for their missions at a more moderate price.

Publications A Christian paper of some forty pages is issued every month in Laos. The Laos News is another publication issued quarterly from the Chiengmai Press. This is printed in English and circulated largely in the United States. This press also publishes the Laos Hymnal as well as the Laos Bible and many other volumes and leaflets of Christian literature. The Bangkok Press issues, under the supervision of the Wang Lang School, a very attractive and artistic, well edited Siamese magazine, called "The Day Break." This press has also printed and published perhaps the largest Bible in the world,—the Siamese Bible; it is fully eight inches thick. There are only three of that edition known to be in existence at the present time. The press is busy now reprinting the Bible, book by book, as it is being revised by a competent committee appointed by the mission.

The whole Bible was translated about twenty-five

years ago by various individuals who did very well under the circumstances. But the present version of the Bible in Siamese does not present the Word of God in the best possible form to the people of the land for whom it was intended, the chief reason, perhaps, being that the Siamese language has changed very rapidly in the past two decades, while the Bible has not been revised to keep pace with these changes. The present revision committee is composed of the Rev. John Carrington, D. D., of the American Bible Society, the Rev. E. P. Dunlap, D. D., the Rev. A. W. Cooper and the Rev. W. G. McClure, D. D., of the Siam Mission. A goodly supply of these new Bible publications will be on India paper.

Direct Evangelistic Efforts In Siam.

Evangelistic efforts in both Siam and Laos are limited only by the number and strength of the evangelists at work. Both fields are wide open and white for the harvest. However, there is a decided difference in the soil of the two fields. The Siam mission field has thus far proven itself far more stony and thorny than the Laos field. To the question asked by us of the Siam missionaries, "What are the obstacles in the way of the immediate evangelization of all the people in your field?" the Mission unanimously responded:—

"The difficulties in the way of the immediate evangelization of Siam are many and multiplex. First, is the indifference of the Siamese to the things of the spiritual world. The very essence of Buddhism is indifference. Second, is the imperfection of our equipment.—

(a) "Spiritually. The nearer a missionary lives to

Christ the more clearly does he realize the poverty of his own resources for this mighty conflict in one of Satan's strongholds. Multitudinous duties very often prevent him from properly feeding his own spiritual life. It takes time to be holy, and without true holiness we can bear no fruit.

(b) "Mentally. The difference of the mode of thought between the Oriental and the Occidental mind makes it very difficult to find a common ground.

(c) "We are sadly few in number. To reach any people we must first make friends with them; then, using that friendship as a vantage ground, seek to bring them to a realization of their need of Christ as their Savior. This takes time, and it at once becomes evident that it is physically impossible for the force we now have, or double or triple our present number to come into close contact with even the Siamese evangelists necessary to the evangelization of Siam. We will need at least 260 Presbyterian foreign missionaries to accomplish this great work.

(d) "Failure on the part of the Siamese Christians to realize the claim that Christ has on them for a life of service. Many Christians do not follow the example of Christ in going about to seek and to save those that are lost. Hence, we are weak in the number of native evangelists, and without an adequate force of them we cannot hope to evangelize the whole population."

To the question, "What is the relative emphasis that should be given in the advocacy of mission work at home of the two ideals of immediate evangelization and the development of a self-supporting, self-extending, and self-governing native church?" the Mission

unanimously emphasized, "both as equally essential and inseparable, but, in the order of time, evangelization must come first. Under present conditions in Siam, no gain could be made by increased financial subsidies to the native church, or having more native evangelists at larger salaries. Our immediate need is a larger missionary force, with a view to more aggressive evangelism along three lines:—Evangelistic effort among the unconverted with a view to increasing the number of Christians; Second, pastoral effort to diminish the losses from backsliding and to raise the standard of the native church; Third, more systematic and thorough training of all available material for evangelists and pastors. We need reinforcements to provide for this training. The Siamese are not as a nation as aggressive as the Chinese and Japanese, so that a large force of foreign missionaries must be on the field before any great movement can be expected."

To the question, "How many new missionaries should be sent from America to make it possible for you, cooperative with the native church in your field, to give the gospel to all the people of your field?" the Mission unanimously answered:—"The Mission believes that there should be one missionary to every 25,000 of the population. This is in accordance with the generally accepted opinions of conferences both in America and in non-Christian lands. We believe that Siam needs more foreign missionaries, in proportion to the population, than the average mission field. Therefore, Siam, with its 6,501,136 people, needs not less than 241 missionaries of the Presbyterian Church U. S. A. These would be divided among the various fields

of the Mission as follows:—Bangkok, 136; Petchaburi, 30; Nakawn, 32; Pitsanuloke, 44; Tap Tieng, 9."

Another question which we proposed to the Mission along with the above, shows in its answer a statesmanlike grasp of this whole question of giving the gospel to Siam in this generation. The question was, "What would be the annual expenditure of money required to adequately support the mission work in your field?" The Mission unanimously replied:—"It takes $40,000 annually to support the work of the Siam Mission as it is today. A gradual six-fold increase in foreign workers, as proposed, would doubtless lead to more than a proportionate increase of native workers; but, allowing for increased native gifts, and from various economies resulting from a more adequate force, it is probable that $250,000 would be the maximum annual amount required to finance all the work for which the church may be held responsible. If, besides filling all vacancies, ten new workers should be sent every year for twenty years, there would be an increasing cost of maintenance at the rate of $10,000 a year. With a margin of $10,000 a year, this would reach its maximum of $250,000 at the end of twenty years. So that this plan is not impossible of accomplishment and should be undertaken."

Evangelistic Institutions

As a start toward the accomplishment of this worthy and workable undertaking, the Presbyterian Church, U. S. A., has now in the Siam Mission, 41 missionaries, located in the five stations above named; it has twelve church organizations, with an aggregate membership of 800, with only one ordained native minister. But it has some very encouraging evangelistic institutions. One

of these is an organized conference of native Christians whch meets once a year for three or four days of study, prayer, and progressive evangelistic planning. While we were in Siam this conference was in session, and it was our privilege to confer with a number of its leaders. Dr. Geo. B. McFarland, who is President of the Association, assured us that the meeting this year was the best ever held from the standpoint of number, spirituality, and consecration to service and sacrifice for the extension of the Kingdom.

Boon Itt Memorial Institute

Another very promising institution in the interest of evangelism is the Boon Itt Memorial Institute. This institution is organized on the lines of the Y. M. C. A., but is under the control and in the hands of the Mission and of the missionaries. Mr. Clarence A. Steel, of the Portland, Oregon, Y. M. C. A., has been chosen as superintendent, and it is expected that he will be able, as soon as he acquires the language, to push the work in a large way for the winning to Christ of many young men in Bangkok. The mistake of the telegraph operator in Portland, Oregon, we believe is prophetic. When he received from New York the following message for Mr. Steel: "The Board of Foreign Missions has appointed you to Boon Itt Institute in Bangkok, Siam," the operator made it read, "Mr. C. A. Steel. You are appointed by the Board of Foreign Missions to boom its institute in Bangkok, Siam."

A Christian Workers' Training School

Rev. J. B. Dunlap has been appointed to organize a Christian Workers' Training School, which will prepare men for the ministry. As yet, Siam has but one ordained native minister, and four or five



licentiates. But the time is ripe for securing an increasing number of young men from the churches and native Christian constituency who will prepare for the preaching of the gospel.

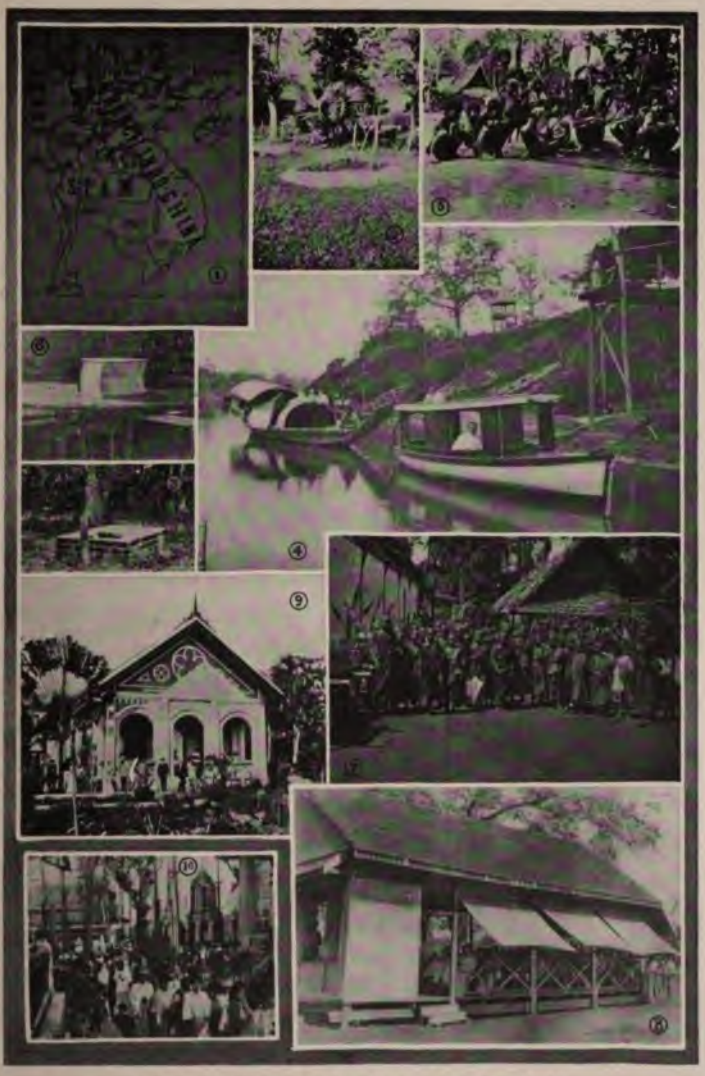
Evangelistic Missionaries

The Siam Mission is pathetically short in the number of missionaries free to do direct evangelistic work. The Rev. E. P. Dunlap, D. D., of Tap Tieng, the senior missionary of the Mission, is very able and desirous of doing this work. But he is so efficient and so needed along many other lines that little time and strength are left to this mighty man of God to give to direct evangelism. He is now and again called to Bangkok to confer with His Majesty's Counsellors on matters relative to our Mission, or to confer with our missionaries on important questions of mission policy. However, one year Dr. Dunlap spent all but thirteen days in evangelistic itineration. The Rev. R. W. Post, of Petchaburi, is an evangelistic missionary of commendable zeal and wisdom; but he, too, is charged with many station duties which often prevent him getting into the field, or staying long enough in a place to accomplish the best results when he goes. He is an indefatigable worker and is growing rapidly in efficiency. The Rev. Frank L. Snyder, of Bangkok, has been engaged until recently in evangelistic work, largely among the Chinese of that Capitol City. But Bangkok is a city of almost one million people; and, if all the missionaries now in Siam were stationed in Bangkok, there would be only one missionary for each 25,000 of the population. There are 142,636 Buddhist monks in the territory covered by the Siam Mission. There is one Buddhistic religious leader for each 45 of the population. If we are to

take Siam for Christ in this generation, surely it is not asking too much of the Presbyterian Church which has this field alone to itself, that it furnish one religious leader for each 25,000 of the entire population, or 250 missionaries in the next twenty years. Rev. C. E. Eckels of Nakawn, is meeting with encouraging success in that important station on the peninsula of South Siam, where he shares with Dr. Dunlap of Tap Tieng the entire evangelistic supervision of those southern-most points of the Mission.

The American Bible Society The Rev. John Carrington, D. D., formerly one of the missionaries of the Presbyterian Board of Foreign Missions, is now the secretary of the American Bible Society in Siam. Dr. Carrington is doing a great work and cooperates heartily with the missionaries. He has sixteen colporteurs, who also are cooperative with the Mission as evangelistic agents. But all told, including educational, medical, publicational, lay workers, each and all as evangelistic agencies, direct or indirect, the church has only about one missionary for each 125,000 of the unevangelized in Siam. Even if there were furnished one missionary for each 25,000, as is asked, they would still be far, far below the faith challenging estimate of scripture in which it is declared that "one shall chase a thousand, and two shall put ten thousand to flight."

Direct Evangelistic Efforts In Laos. Direct evangelism began among the Laos people when, in 1865, the Rev. Daniel McGilvary and the Rev. Jonathan Wilson went from Petchaburi to Chiengmai, pioneering their way 600 miles through the almost trackless jungle,—trackless for them because



EVANGELISTIC FORCES AND FIELDS

1. Map Showing New Stations Needed in Laos Mission
2. Dr. McGilvary's Grave, Chieng Mai
3. Dr. Wilson's Grave, Lakawn
4. Rev. R. C. Jones and Steam Launch, Pitsanuloke
5. Natives Listening to Gramophone of Mr. Callender
6. Siamese Bible—Biggest in the World
7. Boys Preparing for Buddhist Priesthood
8. Chapel at Pitsanuloke
9. Sumray Church, Bangkok



the journey was made very largely by river boats. Two years afterwards, Dr. McGilvary, that "indefatigable evangelist," and "all round missionary," took up his abode with his family in Chiengmai, the capitol city then of the King of Laos. When the Mission was named, it was called the North Laos Mission, because it was supposed to be the northermost territory of the Laos people of whom the Siamese are a part. Notwithstanding also, the wide evangelistic touring of Dr. McGilvary, including each of the cities that have since become station centers of the Laos Mission, and some twenty other walled cities in the Siamese Laos States, many of which have in later years become out-stations of the Mission, the actual field of the Laos Mission has only recently been discovered.

The Laos Field

Up until quite recently the Laos Mission has considered itself responsible for possibly 5,000,000 people. But, within the past two years, Rev. W. C. Dodd and the Rev. J. H. Freeman have each, independently of the other, made very wide and extensive explorations. Hence, to our question, "Do you wish to correct or supplement the estimate given with reference to the number of people in your field for which the Presbyterian Church U. S. A. is responsible?" the Mission, in its Annual Meeting of January, 1912, answered: "Yes. Instead of the 'possible five millions' mostly in northern Siam, further research and exploration reveal at least fourteen million Laos speaking people, possibly sixteen millions, located as follows:—

1. Buddhist Laos—

Northern Siam	3,500,000
Eastern Burma	500,000

Southwestern China.....1,000,000
French Laos States.....2,000,000

7,000,000

2. Non-Buddhistic Laos—
Southern China and Tonkin....7,000,000

Grand Total.....14,000,000

"These fourteen millions are exclusively ours and rapidly increasing. The Laos Mission and the Board in New York have officially recognized their responsibility for the Laos Race wherever found. Their evangelization CONSTITUTES THE LARGEST TASK CONFRONTING ANY SINGLE MISSION OF THE PRESBYTERIAN CHURCH. The fourteen to sixteen million Laos and the four to six million Siamese alike belong to the Tai Race. The entire twenty millions are the field of the Siam and Laos Missions. Our distinct missionary responsibility for the Tai Race is second only to that of the Chinese Race. Their remarkably homogenous speech and the continuity throughout the 5,000,000 square miles of territory greatly facilitate the task."

To other questions which we submitted, the Mission made answer in the following clear-cut, statesmanlike document which we quote as outlining a campaign worthy of the great Presbyterian Church which is the only Protestant missionary agency at work in this marvelously fertile field:—

New Stations Needed

"If we ask for one foreign missionary for each 25,000 of the fourteen million Laos speaking people, we must ask for an effective force of not less than 560 foreign missionary workers. We cannot expect to reach this number in

the immediate future, but we ought within fifteen years to open fifteen new stations, one each year. Many other stations must ultimately be manned to reach effectively our whole area and population. The stations that we ask to open have a wholly unoccupied field, some of them as large in area as an entire state of the Union, and with a population of one to two million each. This is especially true among the non-Buddhist Laos of China. We indicate there only central stations around which two to four other stations must ultimately be opened. We ask to open within fifteen years the following stations:

Among Buddhist Laos.

1. Keng Tung, Burma.
2. Nawng Kai, Siam.
3. Raheng, Siam.
4. Luang Prabang, French Laos.
5. Chieng Rung, Yunnan.
6. Kung Mo, Yunnan.
7. Muang Baw, Yunnan.
8. Muang Sai, French Laos.

Among Non-Buddhist Laos.

1. Linganfu, Yunnan.
2. Nanningfu, Kwangsi.
3. Kwangnanfu, Yunnan, or Dai-se-ting, Kwangsi.
4. Tsingifu, Kweichau.
5. Laishau, Tonkin.
6. Chao Bang, Tonkin.
7. Chieng Kwang, French Laos.

A total average force of twelve foreign missionaries for each of these fifteen new stations and the same for our five established stations requires an effective force of 240 foreign missionaries in twenty stations. Added stations would require added forces. To open these fifteen stations in fifteen years, and reach in that time an effective force of 240 missionaries, the Board should send us each year beginning in 1912 not less than twenty-five new workers. This allows in some measure for losses by illness and death. Send us this number of new missionaries each year



and we will do our best with God's blessing to meet the tremendous situation that confronts us.

How Many Missionaries? "It is not possible nor would it be wise to send a sufficient number of foreign missionaries to reach directly all the people in our field, but one missionary to each 25,000 of the population is not too large a number. The foreign missionary is necessary (and for two or three generations will continue to be necessary) as leader, teacher, and counsellor of the native church, which in the last analysis is the effective agency for preaching the gospel to every creature. Without an adequate number of foreign missionaries, the growth of the native church will be slow and the evangelization of the entire field will be delayed.

Obstacles and Encouragements "Among the obstacles that we meet, are geographical difficulties of access. Our field is the most distant from America of any field of our Board; it is extremely mountainous, and railways and cart roads are almost wholly lacking; the enervating effect of a tropical climate in two-thirds of our field necessitates more frequent and longer furloughs; at least half of the population of the field is wholly illiterate; in much of the field, Buddhism presents a united front that prevents the people from becoming Christians enmasse.

"To offset these obstacles we have the following encouragements; there is no caste, no seclusion of women, no anti-foreign feeling. Certain features both of Animism and Buddhism, as we meet them, have done much to prepare the way for Christianity. Finally, there are none of the complications that arise

where two or more denominations are working the same field.

Native Agents Needed

"Whether engaged in evangelistic, educational, or medical work, the foreign missionary needs to make large and wise use of native agents. How far the support of these native agents shall come from our native constituency, how far from the home church, is a question that must be differently answered in the different stations, in different departments of the same station, and at different stages of the work. On an average each missionary or each pair of missionaries should have the help of at least ten native agents employed by the home church. HAD WE THE MEANS IN HAND, WE COULD PLACE IN THE FIELD AT ONCE ONE HUNDRED ADDITIONAL EVANGELISTIC WORKERS AT SEVENTY FIVE DOLLARS EACH PER YEAR. WE BELIEVE THAT THIS WOULD GREATLY MULTIPLY THE RESULTS OF OUR WORK. Had we the means in hand we could also place in the field one hundred native teachers at about the same compensation. This would rapidly increase our supply of trained Christian leaders in all departments."

The Evangelistic Spirit in Laos

All agencies and all the missionaries in the Laos Mission, whether educational, medical, or distinctly evangelistic, are dedicated to and filled with the spirit of evangelism. The fruits of their work encourage this spirit, and this spirit is productive of large fruitage. It was our privilege to go with the Rev. Howard Campbell, D. D., of Chiengmai, and the Rev. R. M. Gilles of Pre, and the Rev. C. R. Callender of Lakawn, and the Rev. M. B. Palmer of Nan, on some of their evangelistic

campaigns. Everywhere the atmosphere was surcharged with spiritual power. The native evangelists and preachers, of which there are a goodly number, are all possessed of this same spirit. While in Chiengmai we went to the Preaching Hall in the market place. Here we met the native evangelist, Nan Luang. Dr. J. W. McKean related to me the following story of this man's life, which well illustrates the evangelistic spirit of the mission throughout:—

Story of Nan Luang

"Nan Luang was for many years the head priest in the Buddhist temple within a stone throw of the First Christian Church in North Siam. He was a most zealous Buddhist. He had made long pilgrimages to Ceylon and Burma, and had kept the Buddhist law to the best of his ability. He was in the highest esteem by people of all ranks. I well remember that when the late Laos king, who was my patient, lay dying, this yellow robed priest was chosen above all others in the land to sit at the head of the old king and administer the last Buddhist rights. His fame as a learned man is wide spread.

"Some three or four years ago he came to the hospital ill and in great distress of mind. He was still wearing his yellow robe. He wished to be cured of his illness and to take refuge in the Christian religion. He was cured and became a Christian and is a most ardent teacher. He knows no fatigue and from morning to night is engaged in instructing all with whom he comes in contact. We consider him one of our most useful men.

"The preaching hall is situated in the busy Chiengmai market. Thousands of people come to the market daily, many of whom are from distant country villages.

"The open doors of the preaching hall are lined with scripture pictures, and many are attracted by them. Nan Luang preaches to the crowds and to knots of three or four all day long. Books and tracts and portions of scripture go out from this center in great numbers. The seed is being sown over a wide area. Already many people have become interested and a good number have professed the Lord.

"An interesting feature of this Preaching Hall is that it occupies the very spot where Dr. and Mrs. McGilvary first resided in Chiengmai 45 years ago. At that time there was no suitable house for them. The Laos king gave them the use of a public rest house where they lived and daily preached the gospel for two years."

A Camp Fire Meditation and Conclusion

As we sat one night about the camp fire with a number of Laos missionaries, enroute to the Annual Mission Meeting, while the rains fell heavily upon the leaf-thatched open shed, under which our fire brightly blazed, and the night outside was black with clouds and jungle forest depths and heights on every hand, we talked of the great darkness of the Laos land,

"——and of what the signs of promise are,
With fires of love and truth enkindled, burning faintly, sundered far."

As a result of our conversation and prayers together that night, we are presenting herewith as a conclusion to this chapter, some reasons why the Presbyterian Church should undertake to give the gospel to the Laos people NOW.

First. The Laos field is distinctively a Presbyter-

ian responsibility. No other mission board is at work in this field. If Presbyterians discharged their full missionary responsibility in China, that country might still be left in heathen darkness, and would be unless other mission boards discharged their duty also. But not so in Laos.

Second. The size of the field makes it particularly appealing. It is neither too large nor too small for the Presbyterian Church to attack. It has something like 14,000,000 people. It is one-half the size of the United States east of the Mississippi, nearly three times as large as Japan, five times as large as Korea. Here is a work large enough to make it worth while for a great church like the Presbyterian U. S. A., to consecrate itself to accomplish. Nor is it too large an enterprise. The Presbyterian Church could readily supply the men and the money needed to bring the gospel to the hearts and minds of every human being in Laos during the next thirty-five years; and this, too, without neglecting any other causes for which it is responsible.

Third. The racial homogeneity of the people makes it a much more attractive proposition than many other fields. The people all speak the same tongue and live the same simple lives, and stand together as being of the same blood and historic connections.

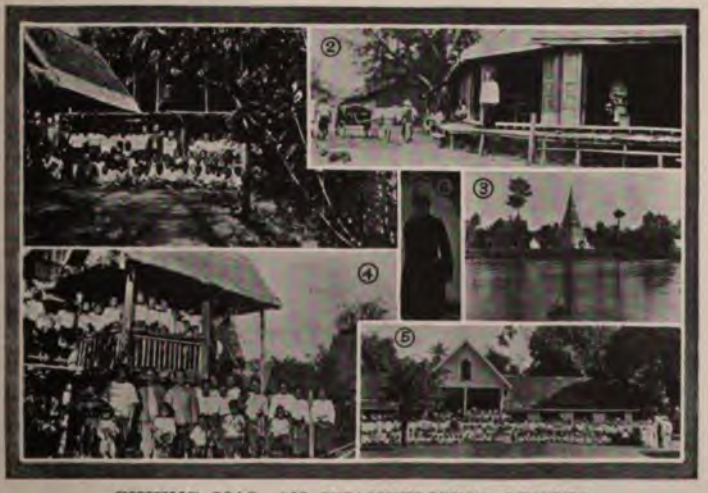
Fourth. The peculiar susceptibility of the people to the reception of the gospel invites to the work.

1. They represent a type of Buddhism which is non-antagonistic toward the Christian religion. The Buddhist monks invite the missionaries into the monasteries for entertainment, and eagerly buy and read the mission literature, and study the scriptures with a desire to know the truth.



PRE AND GENERAL SCENES

1. The Missionary Residence
2. Mrs. R. Gillies and Children with Princesses
3. Child Smoking Cigarette—a general habit
4. The Emperor's Place of Worship, Bangkok
5. The Rev. Jonathan Wilson, D. D.
6. An Ant Hill—a common sight in Laos



CHIENG MAI—AN EVANGELISTIC CENTER

1. Bethlehem Church, Meeting in the Jungle
2. The Street Chapel, and Dr. and Mrs. McGilvary's First Home
3. The Square Pagoda
4. Meeting at an Elder's Home
5. Chieng Mai Church Congregation, 1,000 Members Present



2. The people represent in their religious belief, a type of Animistic faith which Christianity quite readily answers.

Fifth. The remarkable accessibility of the people at this time is another reason for undertaking the task.

1. The government is friendly toward the work of the Christian missionary.

2. The people give a ready and willing hearing to the preaching and teaching of the Christian missionary. The country is wide open to the entrance of an army of Christian workers at this time.

Sixth. The present imperative needs of the people.

1. Physically. The people are almost all inoculated with malarial fever poison, and other tropical diseases, which are destroying them by thousands.

2. Mentally, the people are without instructive literature, or qualified teachers. Seven million, or one-half of the people, are wholly illiterate, and the other half are largely so.

3. The assurance of success invites with almost compelling argument. The present wholly inadequate force, occupying only a bare margin of the field, has been so successful as to argue almost to a certainty the capturing of the entire country for Christ if the church would now furnish the field with an adequate number of missionary leaders. Two years ago there were 297 new converts; last year there were 625; this year there are over 1000. The prospects are that next year there will be several thousand. But this white harvest field will largely go to waste unless the Presbyterian Church immediately lifts up her hands and

prays the Lord of the harvest to thrust out laborers into the harvest, and then thrusts her hands down deep into her own providentially filled pockets and pays what is necessary to support these laborers whom God calls to this work. The important point to be noticed is the **immediacy** of the response required if the gospel is to be given to the Laos people.

The Laos Mission in a recent annual meeting urged that "in advocating mission work in the home churches, emphasis should be placed on **immediate evangelization.** While the establishment of a self-sustaining, self-extending, self-governing native church is the constant aim of our work, we regard evangelization as the primary means to this end. Nothing must be allowed to weaken in the church at home its growing sense of personal responsibility to bring Christ to the whole world NOW."

Two Evangelistic Graves There have recently been established in Laos the graves of two men, each of whom being dead yet speaks. These men and their graves will continue many years to preach the gospel in this far away land of Laos. One of these graves is in the European cemetery of Chiengmai. It is that of the Rev. Daniel McGilvary, D. D., who came to Laos in 1865 and labored there unceasingly until 1911. The other grave is that of the Rev. Jonathan Wilson, D. D., who came to Laos with Dr. McGilvary in 1865, and who left Laos for the Glory Land also in the same year with Dr. McGilvary, just a few weeks before his beloved friend and colaborer laid down his life that he might take it again.

Dr. Wilson was at his own request buried in the heart of the jungle just outside of the city of Lakawn.



He desired to be laid to rest near the people with whom he labored, and also in as close relation as possible to the painting and poetry of nature. His grave is beside a native Laos grave, and so secluded and hidden by the tangle of wild wood and jungle vegetation where birds and flowers live and grow, in such almost absolute privacy, that with great difficulty one can penetrate to their fastnesses and find the sacred burial spot of this sweet singer of Laos, whose hymn book with hundreds of beautiful poems of praise will furnish, for many years, spiritual songs for the Church of Christ in Laos.

CHAPTER VIII.

EDUCATIONAL WORK IN SIAM AND LAOS

EDUCATIONALLY, Siam is beginning to wake up and take her place among the foremost nations of the Orient. While modern education is comparatively a recent thing in this country, the percent of illiteracy is much smaller than in India or China. Fully sixty percent of the men, and many of the women of the younger generation, are able to read and write their own language.

Temple Schools

This high percent of literacy is due to the ancient system of temple instruction. Each temple, or "wat" as they are called locally, has in connection with it a monastery presided over by an abbot who has charge of the instruction of the monks. There are in these temples, 165,000 monks and nuns, and many small boys, who are in training as novitiates, and serve as attendants on the monks. These temples have been the centers of educational life in Siam from the beginning of her history. The instruction is very limited and primitive, consisting simply in reading and writing the vernacular and memorizing the Buddist scriptures, the Sacred Pali.

The method of this teaching is very crude; the monks sit in circles upon the floor, something like the



LAOS MISSIONARIES AT ANNUAL MEETING. 1912
KENNETH MACKENZIE MEMORIAL SCHOOL BUILDING LAKAWN





Mohammedan students in the great El Azhar University in Cairo, Egypt, and repeat from memory, in a singsong manner, the Buddhist books, which they understand no better than the Catholic monks of European monasteries understand the Latin. They keep up this hideous concert for hours at a time, from early morning till late at night. On our trip into Laos we camped several times near these monasteries, and the last thing we heard at night was the weird chanting of the monks and in the morning we were wakened by the same monotonous chorus. For centuries this has been the only system of education known to Siam.

Government Schools

Recently the government has been taking a lively interest in modern education. With the general quickening of the national life has come a new zeal for education. About twenty years ago an educational department of the government was established, which has since been enlarged into a ministry of public instruction, having in charge the general interests of education, the superintendence of hospitals, and oversight of ecclesiastical affairs. This department has been improving the school system very rapidly the last ten years. Private schools have been established in the country districts, the "wat" and the priest being very largely utilized. These schools comprise a four years' course of study in the ordinary subjects, much as in our Western schools. The secondary schools give instruction in English, higher mathematics, practical geometry, and a limited amount of Pali. Among the higher institutions in Bangkok may be mentioned the Law School, the Medical School and College, the Military and Naval Academies, the School of Engineering,

two normal schools, and schools for the training of men in agriculture, railroad work and police service. There is a compulsory school law for the boys who are compelled to attend school or join the army. Many of the young men have been going into the priesthood to avoid the army, so much so that the king has placed a limit upon the numbers who shall enter the temples. The schools are now open to the girls; though co-education is permissible only in lowest grades; up to 1874 it was against the law of the land for a woman to learn to read or write.

The new King, crowned December 2nd, 1911, amid great enthusiasm, is a highly educated man, having spent several years in Oxford University, and has come to the throne with a great love for Western education. He is making a strenuous effort to perfect the educational system of his government. There are many difficulties to overcome, such as the natural indifference of the people to anything new, and their perfect satisfaction with present conditions, the securing of competent teachers, and the lack of money with which to extend the system. But in spite of these hindrances, the public schools are becoming more efficient and universal, and the higher schools have come to be better equipped and in many ways more advanced than the mission schools.

Mission Schools

The Presbyterian Church has the honor of beginning modern school work in Siam. When the missionaries went to Bangkok in 1840 A. D, there was not a school in the Empire, and for many years the mission school offered the only opportunity to the Siamese along educational lines. The former kings and many of the princes and mem-

bers of the royal circles sat at the feet of the first missionaries.

In considering the educational work of the Presbyterian Church in this country, it will be best to study each of the two missions separately.

THE SIAM MISSION

The first school in Siam was opened by Mrs. Mattoon, one of the pioneer missionaries of the Presbyterian Church, on Sept. 7, 1852, in a Peguan village near the city of Bangkok. Seventeen days later, on Sept. 24th, 1852, Dr. House opened a school in Bangkok, and was appointed by the Mission general superintendent of educational work. Four months later, Feb. 10th 1853, Mrs. Mattoon's school was transferred to Bangkok and incorporated with Dr. House's school. At the end of the first year twenty-seven students were enrolled. For four years the school was conducted in rented property. On Oct 20th, 1857, it was removed to its own compound at Sumray on the west side of the river. Two years later, in 1859, the first girl entered the school. About this time, also, the teacher of the school, Nai Chun, was baptized.

Bangkok Christian College

In 1891 the Sumray school was united with the Bangkok Christian High School, with Dr. J. A. Eakin as principal. It soon outgrew its accommodation at Sumray, and in 1898 was moved across the river to a beautiful location in the southeastern part of the city, the Sumray school resuming its separate and independent existence again and continuing to the present with an enrollment last year of nearly 100 students. Since that time the High school has grown

in numbers and influence until last year (1911) it attained the distinction of Bangkok Christian College. While it still does grammar and high school work, it seemed wise to give it the larger name of college, in view of the use of the term "College" in the Orient in connection with institutions not so far advanced as this school.

Of the 200 students, only a small number are professing Christians, yet at least eighty per cent are intellectual believers, and are perhaps held back from confessing Christ by the pressure of Buddhist friends and their heathen environment. As an evidence of this Christian spirit, they have refused the past year to take part in athletic contests with the national schools because the games were played on the Sabbath day. It is only fair to say, however, that they may have acted partly upon the knowledge that the college would not permit Sunday games.

These young men go out from this institution to fill important positions in the government, and, though they are not professing Christians, they are friends of Christianity and are helpful in many ways to the missionaries. One of the advanced students of Bangkok Christian College, Kru Noi, who was reared by the Chow of Lakawn, is now teaching in the mission school in Lakawn and is most valuable in every way to the mission. Bangkok Christian College is the only high grade Protestant school for boys in lower Siam, and occupies a unique position of usefulness. Every effort should be made to increase its equipment and efficiency. It has now five buildings on two and one half acres of land. The Board has granted an appropriation from the Kennedy Fund with which to buy



BANGKOK CHRISTIAN COLLEGE

1. College Buildings
2. Students and President McClure with Faculty



WANG LANG, OR HARRIET M. HOUSE GIRLS' SCHOOL, BANGKOK

1. King of Siam
2. View of School Across the River
3. The Faculty of the School
4. Miss Edna Cole, Principal of School, Calling on Princess of the Old Palace
5. View of Palace



additional land, but there is great need of other things, such as a water supply, better equipment and two or three expert teachers. It is absolutely essential to the life and growth of our mission schools that they keep ahead of the government schools. In recent years our schools have not kept pace with the national schools in equipment and modern facilities for school work. It will be a very short sighted policy on the part of the church to allow this institution to lose its well earned precedence for lack of adequate support. Rev. W. G. McClure, D.D., has had charge of this school for seven years. Under his wise management it has done most excellent work, and stands today in point of efficiency at the very top of all educational institutions in lower Siam. He is ably assisted in the College by Mrs. McClure, their son, Arthur McClure, Miss A. Galt, and a strong force of native teachers. The whole spirit and atmosphere of the College is Christian. The educational work is always kept subordinate to the spiritual and evangelistic. There is no stronger missionary agency in Siam than Bangkok Christian College. It is an interesting and encouraging fact that all the higher education in the Siam Mission is practically self-supporting.

Mrs. Harriet M. House Girls' School

The Wang Lang Girls' School was opened about 1870, on the west side of the river, just across from the King's Palace, in one of the most desirable parts of the city. In 1879 the school had enrolled twenty with an income from tuition of $40, the total remaining expenses that year being $490. In 1886, $300 was appropriated for a building. Since that time

the building has been enlarged and made to accommodate more than one hundred girls. In 1894 A. D. the name of the school was changed to the Mrs. Harriet M. House Girls' School, in honor of Mrs. Samuel House, so long a faithful missionary in Siam. This is by far the finest girls' school in Siam. It is the only high grade school for women in the Empire, and ranks among the best of all our institutions for women in mission lands. Miss Edna Cole has been in charge of the school for twenty-five years and has done a most excellent work in building up the institution. She is thoroughly in sympathy with the Siamese people and has put into her years of service a consecration and efficiency that has made her work a great success.

Miss Cole is ably assisted by three American teachers, Miss Bertha Blount, Miss Margaret McCord, and Miss Ellenwood, who has just come to the field. There are seven native teachers, former graduates from the school. One of these young ladies has just returned from America where she spent four years in some of our best colleges specializing in primary and kindergarten methods.

There is no agency of our mission that exerts a more wholesome and uplifting influence in Siam than the Harriet M. House Girls' School. The graduates go out with the stamp of the institution upon them to become teachers, and wives of the most influential men of the nation. The wife in Siam is the "man of the house," the head of the home. Her position in the home is more influential than in any other country of the Orient. This custom gives to the Girls' School in Bangkok a peculiar opportunity to mould the life

of the nation. Nowhere in the world will female education and Christian training bring back a larger return than in Siam.

The School, however, is greatly cramped in its present quarters. The building is entirely inadequate to the demands, and there is no campus. The only place the girls have for out-door exercise is a small yard between the house and the river not over fifty yards square. Miss Cole says, "We could just as easily have four or five hundred students if we had the room." Money could not be better invested in educational work anywhere than in this school. Miss Cole is now on her furlough in America, and it is to be hoped that the friends in the homeland will respond to the appeals and rally to the help of this most important and useful institution.

Secondary Schools

Sri Tamarat Station has two schools, one for girls with an enrollment of twenty-eight, and one for boys with an enrollment of thirty-nine. From January 1, 1911, both schools have been affiliated with those of the Government Educational Department. A few boys went up for the government examination in March, and three received the Mool diploma. The teachers are rejoicing over the appropriation for a new building for the Boys' School.

At **Pitsanuloke** there is a boys' school with a girls' department. Rev. and Mrs. Jones are doing a most excellent work in this school. The enrollment is about seventy-five.

The station at **Petchaburi** and **Ratburi** was opened up by the school work. In February 1860, Dr. McGilvary and Dr. Bradley went to Petchaburi

touring in evangelistic work, and met the Siamese official of the Province, who requested them to return and open up a school. Thus the educational work opened up a door to the second mission station in Siam. The school work was begun by Dr. and Mrs. McFarland, in 1863. The Petchaburi School has been in charge of Miss Bruner (now Mrs. Dr. Bulkley) and Mrs. Eakin. The attendance last year in the Petchaburi School was 38 boys and 18 girls, and in Ratburi 45 boys and 19 girls, making a total of 110.

Tap Tieng is a new station on the west coast of the Peninsula, having been organized November 15, 1910. Dr. E. P. Dunlap says, "We are in the pioneer stage of this station, therefore have no mission school work to report, but since the High Commissioner of the Paket region has appointed one of our members "special commissioner of public schools," and lecturer to all of the schools of Trang Province, we feel that we have a hand in forming the school system of this region. It is the business of your missionary, in this office, to organize public schools, inspect existing schools, advise the teachers and school boards, assemble the people in all school districts, lecture them on the importance of educating their children, suggest means by which they may help support the school, and to lecture in the public school on subjects of his own choice."

THE LAOS MISSION

The Educational Policy in Laos

The educational work in Laos is in its infancy. The government schools are not so well organized in this northern "Monton" as in the sixteen more southern provinces. Neither has the Mission been able



to extend its schools as the needs have required. About fifteen years ago the Mission decided to establish secondary boarding schools in every station, both for girls and boys, and a high school in Chiengmai, which should become eventually the Laos Christian College. A few years later the Rev. J. H. Freeman made a new departure in the inauguration of a parochial school in Lampoon Province. The Mission heartily approved of this step, and the movement has spread until there are now forty of these parochial schools in Laos, connected with the native churches, running from a few months to a full school year, and varying in numbers from a dozen or so to over one hundred. Mr. Freeman, in his book, "The Oriental Land of the Free," says, "School work was soon begun for the children of those who had shown interest in the gospel, but then, as now, few children from non-Christian homes were enrolled in the schools. A Christian primary school within reach of every Christian Laos boy and girl has been our aim, and even in our high schools few 'outsiders' are enrolled and but little effort has been put forth to make our schools a direct evangelizing agency. However, this has been due to lack of sufficient teaching force, rather than to a distinct policy of the Mission." Rev. Wm. Harris, Jr., President of Prince Royal's College, in his report to the Mission in January, 1912, from which many facts mentioned here have been taken, said, "No phase of our work has been more encouraging than these parochial schools. Organized on a self-supporting basis, buying their own supplies, collecting their own fees, paying their own teachers, and quite independent of the Mission for oversight, they approach the ideal



toward which we are laboring in our mission work. Only the occasional boy or girl from the out-villages finds his way to the city schools. But these parochial schools at the children's home bring education within the reach of all. Moreover, their spiritual influence upon the church is great. Almost every child who learns to read and sing in the parochial schools means one more intelligent, interested worshipper in God's house."

The Mission has furthermore committed itself to the establishment of a theological seminary and a medical school. Theological training schools have been conducted in various stations for years past, convening for a month or two at a time, with a view to training elders and lay evangelists. For five years, 1892-1896, a theological school was conducted at Lampoon, and later in Chiengmai; five of whose students were ordained to the ministry. From various causes this work had to be temporarily abandoned, but it is now being resumed, Mr. Louis H. Severance having recently made generous provision for the same. A beginning has been made in medical education by Dr. McKean in his lectures on physiology in Prince Royal's College, and in his lectures to his native Vaccinator's Class which convenes for instruction several times each spring.

But little has been done in the line of industrial education. Mr. Vincent at Lakawn, Dr. Briggs at Chiengrai, and Mr. Yates in Prince Royal's College have laid the foundation, and it is the hope of the Mission to develop this phase of the educational work. Mr. Harris says, "The Mission educational policy involves the establishment of parochial schools for

both sexes in all mission stations, a Laos university in Chiengmai, combining a college, medical school and theological seminary." There are at present six men and six women engaged in educational work in Laos, and a boys' and girls' school has been established at each mission station.

Prince Royal's College

At the head of the school system of the Laos Mission stands "The Prince Royal's College," at Chiengmai. This is the outgrowth of the High School, and is the beginning of the larger Laos University which is being planned. The College was named by the present King of Siam when he was at Chiengmai as Crown Prince. He had been asked to lay the corner stone of Wallace Butler Hall, and was at that time to give the school a name. He responded to this request in the following letter:—

"I have great pleasure in naming the new school, the foundation stone of which I have just laid, The Prince Royal's College.

May this school which I have so named be prosperous and realize all that its well wishers hope for it. May it long flourish and remain a worthy monument to the enterprise of the American Presbyterian Mission of Chiengmai. This is the wish of their sincere friend."

"Chiengmai, Jan. 2, 1906. VAJIRAVUDH."

Like the Bangkok Christian College, Prince Royal's College does not yet do full college work. Most of the students are yet below the freshman class, but each year the preparatory department is sending up increasing numbers into the college. There were last year 125 scholars enrolled. Mr. Harris, the President of the College, is laying broad and deep foundations for the future of the institution.

Chiengmai Girls' School The Chiengmai Girls' School has 65 boarders and 25 day students. Beside the regular high school work, lace making, weaving, and sewing are taught. Miss Starling who has been teaching in this school says, "The standard of the school is being raised, but we work under two handicaps: matrimony which is continually robbing us of our teachers, and lack of room. But, on the whole, the outlook is encouraging and we believe the Girls' School has a great future before it."

Lakawn Schools At Lakawn is the Kenneth McKenzie Memorial School for boys, with about 90 scholars, and the Girls' School with about 60 scholars. Each of these schools has a new building and is doing a most excellent work.

There is in connection with the Boys' School an industrial farm, also a tannery and shoe making industry started last year by Rev. H. S. Vincent, who has charge of the institution. The shoe industry has exceeded the expectations of its founder, and gives promise of growing into a very useful and important department of the school. Mr. Vincent says, "It is with considerable trepidation that one sets about to establish an industrial department in a school for Laos boys. Industry is not the strongest phase in Laos character, and other conditions are discouraging. The Laos do intensive farming in their rice cultivation and all by hand. Western machinery does not fit the conditions here, so by the very multitude of small details, in hand planting and transplanting of a rice field, the missionary, who has a multitude of other duties, is crowded out of the agricultural field. The boys will learn more from their fathers at home in



THE KENNETH MACKENZIE MEMORIAL SCHOOL FOR BOYS, LAKAWN

1. Mrs. Vincent and Native teachers 2. Shoe and Leather Department
3. The Rev Howell S. Vincent, Principal



THE LAKAWN GIRLS' SCHOOL

1. The School Building 2. The Faculty, Mrs. Cort, Principal
3. A Market Scene 4. Buddhist Monks, ever in evidence, 142,000 in Siam and Laos



the rice field. And rice cultivation is not a paying proposition for a school. Again, the needs in a Laos household are so few and Laos methods are so primitive and ingenious that one is at a loss to find an industry to teach in school without hazarding capital, were it available.

"A great many hides are exported from this country, and the people are in need of shoes and other leather goods, but few of them can afford to buy the imported goods. Consequently, I was led to investigate the art and methods of tanning leather. The boys took hold of the work with great enthusiasm and are producing a very good leather from zebu and goat and deer hides.

"We are very hopeful for the future usefulness of this work, first, because it will give a practical standing lesson on the dignity of labor, which is most important in the education of our Laos Christian boys, who are surrounded by the atmosphere of an ancient feudal system. Second, it will help to support the boys while in school. Third, it will supply a need in the country."

Mr. C. W. Black of Malvern, Iowa, contributed some years ago sufficient funds to inaugurate the above work. Recently he has agreed to supply the plant with additional machinery needed to put it in first class working shape. This will cost to begin with, about three thousand dollars. It is proposed to call this industrial department of the Lakawn School after this generous supporter. Mr. Black is contributing also toward the evangelistic and leper work in the Laos Mission.

The Girls' School at Lakawn was founded by Miss

Fleeson, who died about five years ago. Mrs. Cort, who is one of the most successful teachers in the Mission, has had charge of this school the past year. The girls are taught housekeeping and all kinds of lace making. By the sale of the lace, they help to pay their expenses in school. Six rupees, about one dollar and eighty cents, will pay the total expenses of a girl for a month. A new dormitory is greatly needed. Here is a fine opportunity for some one to make an investment that will pay.

Nan School The Boys' School at Nan, under the care of Rev. M. B. Palmer, has 72 students, all of whom are Christians save four. The Board has given to this school an appropriation of $4000 from the Kennedy Fund for a new school building.

The first school in Nan was started by Miss Fleeson for both boys and girls. Several years later, the Rev. David Park founded the Boys' School. He was succeeded by Dr. Barrett, who was in turn succeeded by Dr. Taylor. The school is now in the hands of Mr. Palmer. The boys of the school are of Lao extraction, but there are several Siamese, including two Siamese officials, who are taking special work in English. The ages of the boys range from 20 to 28 years. They represent every settlement of Christians in the Province of Nan, the most remote being eight days' travel on foot from Nan City. The school has as yet scarcely advanced beyond primary grades, but it is the hope of the Station to develop it into a high school as rapidly as the students can be brought up to that standard.

The Girls' School under the care of Miss Van Vranken, has an enrollment of 33 students, all of whom

are Christians but four or five. An appropriation has been made for about half of the amount needed for a new building. Miss Van Vranken says, "We try to teach our girls to read and love their Bibles, to form habits of neatness, industry and kindness, that when they return to their homes they may show their friends and neighbors something of the grace and spirit of Jesus. The morning light is breaking in many a dark home. If our means were greater, many more homes could be reached. We plead for your earnest prayers and help that our work may be magnified.'

Chiengrai Chiengrai is the most northern station in the Laos Mission. It is literally at the very "ends of the earth," being the most distant mission station from America in all the world. The Boys' School numbers about 75 students, and is in a prosperous condition. A new building is soon to be erected. The Girls' School began the second term this year with 62 students. In addition to music and work in three languages, the girls are taught sewing and lace making.

Pre The station at Pre has been reopened after being closed for six years. The school work here is just in its infancy, but there is promise of a strong and influential work.

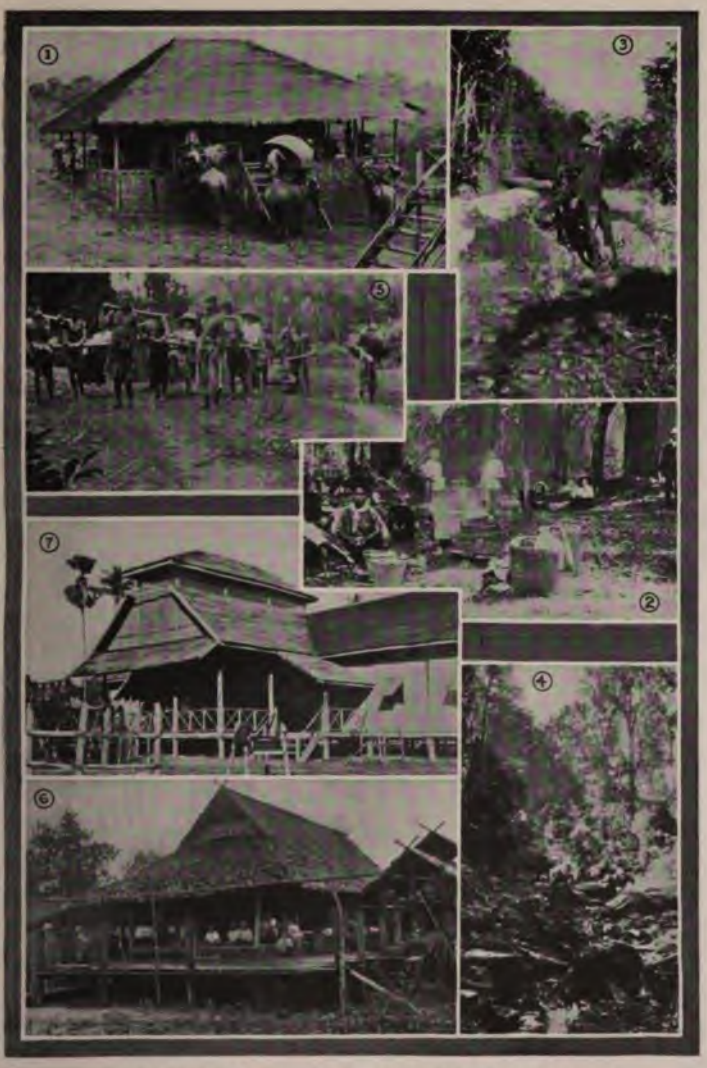
There is nothing more patent to a visitor upon the mission field than the need of equipment, and the enlargement of the teaching force in our schools. It is distressing to hear the appeals without being able to answer them. Our teachers are greatly handicapped. They have to work with the most meager equipment, and under the most unfavorable conditions.

The time has come in Siam and Laos, as well as in all the other mission fields, when the church must give to her schools the equipment needed and the teachers required. We can no longer hope to do educational work in a small way. The government schools are setting us a pace. We must keep up and a little ahead if our schools are to do the work that needs to be done.



JUNGLE AND TRAVEL SCENES ENROUTE TO LAOS

1. Leaving the Train at Rail Head
2. Company and Carriers Resting
3. Taking to the Woods on Horses
4 and 5. On the Way Through Jungle
6. A Village Scene Enroute
7. Guests in a Government Rest House



JUNGLE TRAVEL AND SCENES CONTINUED

1. Loading the Elephants
2. Stopping for Luncheon
3 and 4. Along Rocky River Beds
5. Another Mode of Travel
6. Guests in a Native House
7. A "Sala," or Government Rest House





CHAPTER IX.

MEDICAL MISSIONS IN SIAM AND LAOS

ABOUT the name of Dr. Daniel B. Bradley clusters the first history of medical missions in Siam. He came to Bangkok in 1835 as a representative of the American Board and gave the Siamese the benefit of his great skill and ability until his death in 1873. The Presbyterian Church sent its first physician, Rev. S. R. House, M.D., in 1847.

Need The need for medical work in Siam is great because of the scarcity of government hospitals. Outside of Bangkok, Siam boasts of very little skilled medical aid save that administered by the missionary physicians. And yet the lack of sanitation, the ignorance regarding the first principles of health, and the prevalence of such devastating diseases as cholera, small pox, malignant malarial fever and dysentery, constitute an urgent call for advanced medical skill.

Governmental Favor The former king, Chulalongkorn, did much to encourage scientific medical practice through the help of missionaries and others. The new king, educated in England, has sought the aid of missionary physicians in his attempts to improve health conditions; while a number of former missionaries are employed by the govern-

ment in medical work. The hospital work of the missions has received large gifts from time to time from the king, princes and political leaders. It is all self-supporting save for the salaries of the medical missionaries.

Mission Policy

The lack of other than missionary medical help has made it necessary for both the Siam and Laos Mission to adopt the policy of providing each station with a physician and hospital. So fully has this policy been carried out that at present each occupied station has a hospital and all save one a resident physician. These forces have been of great help not only in caring for the health of missionary families and in relieving suffering among the Siamese, but in allaying prejudice against Christianity and in definitely winning many to Christ.

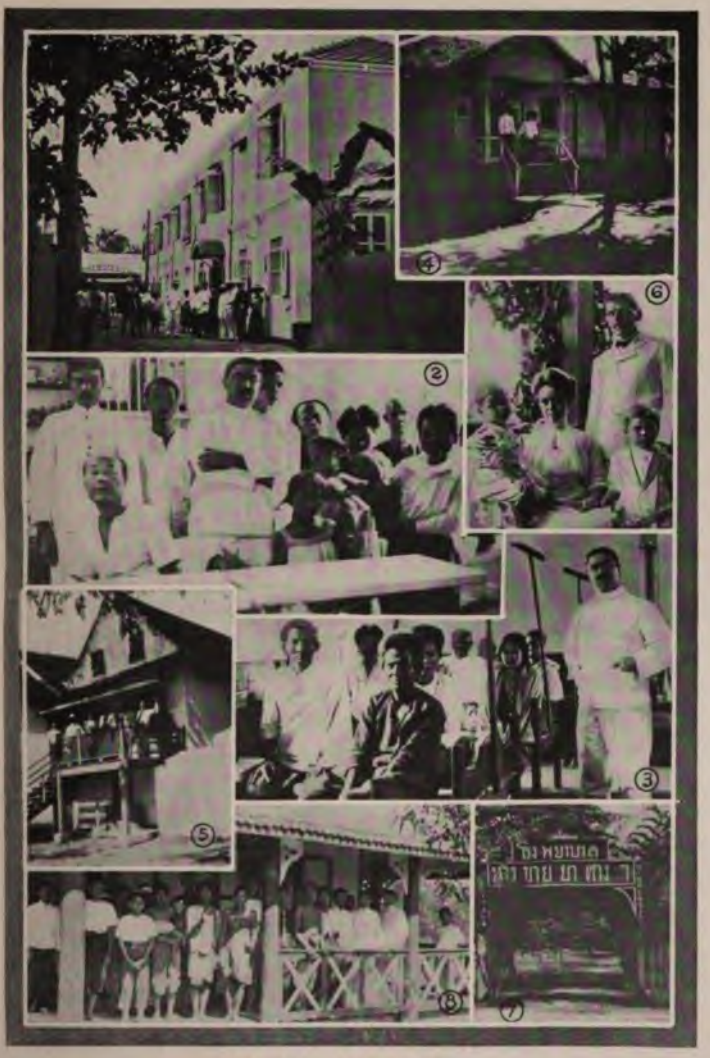
I. MEDICAL WORK OF THE SIAM MISSION

Location of Work

The Presbyterian Church has two missions within the limits of Siamese territory: one called the Siam Mission, the other the Laos Mission. The former has a hospital and dispensary at each of the five stations—at Bangkok, Petchaburi, Pitsanuloke, Nakawn and Tap Tieng, besides a plant at Ratburi which was formerly a separate station but is now grouped with Petchaburi.

Bangkok

In Bangkok the question of a water supply during the six months dry season is a very serious one for there are practically no wells or springs, and, with no rain, the only natural supply must come from the river and the canals which intertwine through the city and serve for sewers as well as bath tubs and wash tubs. The masses drink this



MEDICAL MISSIONS

1. American Mission Hospital, Bangkok
2. Dr. Walker, Operating room
3. Section of a Ward in the Hospital
4. Hospital at Ratburi
5. Hospital at Petchaburi
6. Dr. and Mrs. Carl Shellman and Children,, Pitsanuloke
7. Entrance to Hospital Compound, Pitsanuloke
8. Patients at Hospital of Pitsanuloke

water and the prevalent diseases result. The well-to-do people gather the rain water which falls during the wet season and store it in tanks, jars, or cisterns, guarding it against robbers and purifying it before using it for drinking purposes. A small family requires 800 gallons a year, while the provision for the supply of hospitals and schools entails considerable expense and great vigilance.

Medical mission work at Bangkok dates back more than 75 years but the present hospital and dispensary have been in use only since 1908, there having been no organized medical work for some years previous. The building now occupied by hospital and dispensary has been loaned during his lifetime by the Vice-minister of the Department of Foreign Affairs who became interested in the work being done by Dr. C. C. Walker, the medical missionary stationed at Bangkok. The building was originally a tenement house which has been transformed into a two story hospital with five wards accommodating forty patients. The operating room outfit was contributed by the First Church of Oak Park, Ill. The work done is of a general nature, the government hospital making major surgery largely unnecessary, but most of the eye, nose and throat cases are treated here. The work is recognized by the king and many of the royalty and is known over lower Siam. The evangelistic aim is kept steadily in view and the physician is assisted by several evangelistic helpers. On Sundays a Chinese service is held by Chinese members of one of the chapels. In the past four years sixty patients have confessed their faith in Christ. About 2500 patients a year are treated.

Petchaburi The Petchaburi hospital was originally very small but was enlarged about twenty years ago by gifts from the late king and the present queen mother. There are officially twenty-four beds, but as many as fifty are at times accommodated. Of late a number of additions have been made to building and equipment. The First Church of Pittsburg has provided $500 with which the splendid operating room has been well equipped with porcelain and enameled appliances. They have also provided funds for the building of a motor boat for use in river touring. We were much interested in three useful gifts which Dr. E. B. McDaniels secured on a recent furlough. A gasoline engine came from a United Presbyterian and the rest of the water plant from a Methodist, while a memorial to an old schoolmate in the form of a small electric light plant was presented by Presbyterians. As a memorial to his late revered father, the King of Siam gave the hospital the finest American microscope that money could buy. In 1911 the hospital had 129 cases besides many outside calls and outpatients.

Ratburi Ratburi has a small hospital and dispensary, with a skillful native, Dr. Kean Koo, in charge. He is the son of a native minister and is earnestly evangelistic in spirit. Cases requiring unusual skill are cared for by occasional visits from the physician at Petchaburi, an hour's ride southward by rail. The hospital property was loaned by the late king and has been in use fifteen years. Fifty hospital patients and 169 out-door patients received attention in 1911.



Pitsanuloke The beautifully located hospital at Pitsanuloke was made possible by the gifts of government officials and Siamese friends. It has been enlarged by Dr. Carl Shellman through the profits of the work, these profits largely accruing from the sale of medicines and from outside calls. It is a busy place, the physician spending from eight to sixteen hours a day caring for all who seek help. The twenty-four beds are often filled to overflowing, with extra patients lying on the floor. The 1912 report shows 142 hospital patients, 6075 out-patients and 554 outside calls. This is certainly a large work for one man. A part of it is done at a second dispensary in the city market where a competent assistant has charge. The Siamese show their spite by savagely attacking each other in the dark. A special feature of Dr. Shellman's work has been the large number of stab wounds brought to the hospital for treatment.

Nakawn Sri Tamarat The largest medical work of the Siam Mission is at Nakawn Sri Tamarat, on the coast 320 miles south of Bangkok. The plant, which cost $10,000 gold, is exceedingly well built. The land was presented by the Government upon payment of a nominal fee and the hospital proper, which consists of five brick buildings, was erected largely by gifts from Siamese friends. The beds are practically all memorials given by Siamese nobles and the water works, kitchen and dining room are presents from the king, made when he was Crown Prince. In view of the above gifts, it does not surprise us to learn that "all royal and official visitors to Nakawn Sri Tamarat visit the hospital." We are glad to be told again that they "nearly all leave a present if they have



not already done so on a past occasion." The fame of the hospital has spread through the peninsula and patients come several days' journey for treatment. The work is growing, the record for 1912 being 220 hospital and 3736 dispensary patients. For four years the death rate has averaged but a trifle above two percent. The evangelistic aim is prominent and about three percent of the hospital patients publicly accept Christ during their stay, while few fail to carry away some knowledge of and reverence for the Redeemer. Dr. Egon Wachter has charge of the work this year during the furlough of the Superintendent, Dr. W. J. Swart.

Tap Tieng The newest hospital in lower Siam is the largest in capacity, being 133 feet long. It is located at the new Tap Tieng station opened in 1910 on the west coast of the Siam peninsula. Tap Tieng will be practically at the terminus of the "Royal Southern Railway," the transpeninsular line which is rapidly nearing completion. This road will put Bangkok within 48 hours of Penang where swift steamers for the homeland may be had, thus eliminating a week's time and several days of very rough sea travel via Singapore. This new hospital erected by the High Commissioner of the district (Pooket) out of gratitude for services rendered by Rev. E. P. Dunlap, D.D., is destined to have a large work as it will be on the line of overland travel to the interior. The first scientifically trained nurse in any mission hospital in Siam has recently taken up her duties at this station after a thorough course of training in the Presbyterian Hospital at New York. Her salary for five years is guaranteed by Dr. Bulkley, a promi-



nent physician of New York and the father of Dr. L. C. Bulkley, the Superintendent of the Tap Tieng Hospital.

II. THE MEDICAL WORK OF THE LAOS MISSION.

The medical work of the Laos Mission, which is located over the mountains in nothern Siam, has of late been most interesting and important. The Laos or Tai people, although nominally Buddhists, are essentially spirit worshippers and assign their diseases to the work of demons. A terrible scourge of malignant malarial fever in the winter of 1911-12 enabled the missionaries to prove the powerlessness of demons and by saving many lives through the generous use of quinine, influence for Christianity was gained.

Importance

The chief diseases of the Laos people are troubles of the alimentary canal, malarial fever, smallpox, dysentery, and stone in the bladder. Ninety-five percent of the children are afflicted with intestinal worms and ninety percent of the adults harbor tape worms from twelve to seventy feet long, caused by eating under-done meat of which they are very fond.

Diseases

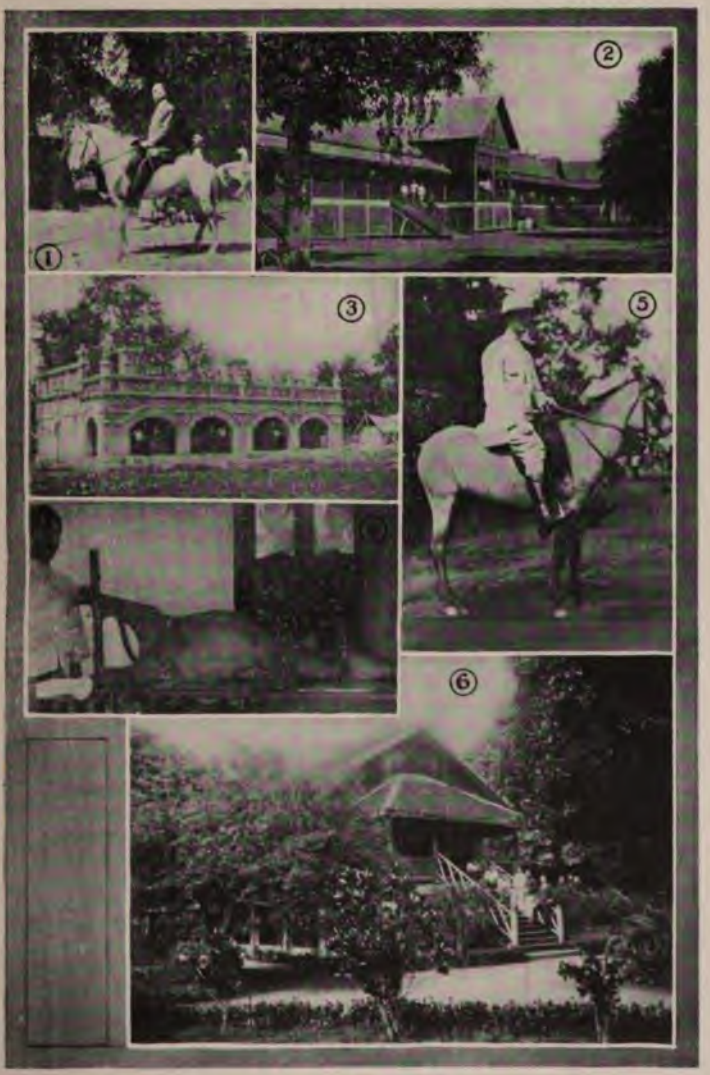
The oldest medical work among the Laos is at Chieng Mai, the capital of the province. The hospital compound contains four separate buildings, viz: hospital, dispensary, vaccine laboratory and physician's residence. The hospital is a one story teak building with three wards one of which is for foreigners only. It accommodates thirty patients. The profits have helped to build the wards, one of which was contributed by two princes in memory of

Chieng Mai

their father, the last king of Laos, who was a patient of Dr. J. W. McKean. The report of 1912 shows 179 hospital patients with 10,000 who came under the influence of the medical work. Dr. McKean is ably assisted in his heavy work by Dr. C. W. Mason.

Vaccination The Chieng Mai work has largely increased its evangelistic power through the manufacture, sale and use of vaccine virus. Dr. Daniel McGilvary introduced vaccination by bringing smallpox scabs from Bangkok in 1867 when he opened the Laos Mission. In 1906 Dr. McKean began the manufacture of vaccine virus and built the vaccine laboratory from the first year's profits. Besides supplying the government with the virus, about one hundred Christian men are employed to travel through the province from January to June, when neither rain nor harvest interfere, vaccinating the people and preaching the gospel. Three days each month they spend at the hospital for instruction. They carry with them quinine and simple remedies and also distribute tracts and gospels. They are a great evangelizing force. The people are eager for vaccination and are quite willing to pay the small fee which is asked of all save the poor. This fee makes the work entirely self-supporting. In the last six years more than 50,000 children have been successfully vaccinated and tens of thousands of adults have come under the influence of the gospel through the vaccinators.

Lampoon A branch dispensary at Lampoon, some eighteen miles from Chieng Mai, is in charge of a good native assistant whose work is made the more effective by the oversight and assistance of



MEDICAL MISSIONS IN LAOS

1. Dr. J. W. McKean, Chieng Mai
2. Chieng Mai Hospital
3. Lepers New Home, Leper Island, Laos
4. A Small Pox Vaccine Factory
5. Dr. Edwin C. Cort, Lakawn
6. Lakawn Hospital





Rev. J. H. Freeman, who has had the benefit of a partial medical course.

Lakawn Lampang The Charles Van Santvoord Memorial Hospital at Lakawn Lampang, sixty miles southeast of Chieng Mai, is in charge of Dr. Charles H. Crooks. It has a separate compound of three acres, and accommodates men, women and children in its twenty-four beds which are often full to overflowing. A new pay ward to cost $1000 is being erected by five men of Lakawn headed by the governor's brother. One of the men who gave teak logs for the work asked the privilege of having a part in the erection of the new ward to show his gratitude for the cure of his wife and son in the hospital. The three Christian assistants have been learning English under the instruction of Mrs. E. C. Cort. During the furlough of Dr. Crooks the work was ably handled by Dr. Edwin C. Cort who reports for 1912 as follows: —hospital patients 184, outside calls, 2000, and dispensary patients more than 10,000. This work has been the direct cause of a large number of conversions.

Pre Pre is situated in the fertile valley of the Me Yom River, four days' journey southeast from Lakawn. It is the nearest to Bangkok of any of the Laos stations and is connected by motor-bus with Railhead fifteen miles south, which is the present terminus of the railway to Bangkok. Pre is thus likely to be an important center reaching out into both northern and southern Siam. It is therefore true wisdom which led the Mission to reopen in 1912 this station which has been practically closed for some years. Dr. E. C. Cort is in charge of the medical work. His ability and energy so ably displayed at

Lakawn demand that the temporary bamboo hospital be replaced by one more worthy of the name. In that event we may hear the best things of the medical work opening afresh at this strategic point.

Nan More than a week's journey northeast of Lakawn lies the beautiful city of Nan, nestling among the trees and guarded by her ancient wall. For thirty years Rev. S. C. Peoples, M.D., has given himself for the Laos people and the later years have been spent at the Nan station. The equipment consists of a physician's residence built by Board funds, with a hospital of eighteen beds in three wards and a large airy dispensary provided by Dr. Peoples from the salary which he received for seven years as physician to the soldiers and other employees of the government. The hospital was originally a native palace. The government now employs its own native doctors and our physician is able to give his time entirely to the mission work. In 1911 he cared for thirty-three hospital and 1050 out-door patients. Dr. People's devotion to this work is seen in the fact that, although his health has been undermined by long years of service in a trying climate and although his furlough is past due, he is standing by his work another year so that the Pre station may be reopened and properly manned.

Chieng Rai Far away to the north nearly 500 miles from Bangkok, and nine days from Chieng Mai by jungle train, lies Chieng Rai, at present the farthest from New York of any Presbyterian Mission station in the world. More than two months are required for American letters to reach this isolated place. Yet this is a most important station, lying as

it does on the main line of travel from northern Siam up into China. It is the frontier post from which the work must be pushed among the millions of Laos speaking people to the north and northeast. Until Keng Tung station is again occupied by our forces the burden of the medical work for this region must be sustained at Chieng Rai. It is well equipped for hospital work. Rev. W. A. Briggs, M.D., has recently completed the $10,000 Overbrook Memorial Hospital given by Mrs. John Gest of Overbrook Presbyterian Church of Pennsylvania in memory of her husband. It is a two story brick building having glass casement windows with mosquito screens over the transoms—the finest in construction of any hospital in the Laos country. From this center a large number of branch dispensaries are maintained in the country districts and a far-reaching work is carried on in this pioneer field.

The Lepers One of the most unselfish and blessed labors of the Laos work is that connected with the leper island at Chieng Mai under the direction of Dr. J. W. McKean. This philanthropy makes a strong appeal to one's sympathies. The leper is truly a tragic figure. Through the ages men have shrunk from him with natural horror. He is an outcast suffering physically and mentally. His disease early renders him incapable of earning a living, and he must beg for his coarse and scanty food. His clothing consists of rags and in the cold weather he suffers extremely. He sleeps in a miserable hut or under the open sky. He has no hope of a cure, and knowing how men hate, fear and despise him, he is beset with nervous depression. The government does nothing to

relieve his distress. He cannot expect any help from Buddhism which regards him as a sufferer for sins committed in a previous state of existence and has never done anything for him in Siam. His only hope of permanent help is through the kindness of Christian missionaries and their friends.

Leper Island

It is to meet this great need of the thousands of lepers of Siam that the Chieng Mai Leper Asylum has been founded. It is located on an island in the Me Ling River on a tract of 160 acres given by a son of the last king of Laos. Dr. McKean has secured from American friends the funds for the erection of four brick cottages each furnishing a home for sixteen lepers. At the time of our visit, January 10, 1912, there were forty-nine lepers on the island, of whom Dr. Bradt had the privilege of baptizing twenty. At that time all save a few late-comers were Christians. The aim, religiously, is to secure the conversion of each leper who accepts the hospitality of the asylum. Of the seventy-one inmates received in less than four years since the opening of the work, sixty-two have become Christians. It would be hard to find more grateful people than these who have been brought away from a cruel, unsympathetic world, given a home and taught the love of Christ. Why may not leprosy be stamped out of Siam as it has been out of Europe? Nothing less than this is the aim of this pioneer leper asylum of Siam. If the cooperation of the Siamese government and the cordial support of American Christians can be secured, this aim may be realized before the close of the century.

Malarial Fever

This chapter would not be complete without an added word regarding malarial fever which is ever present in the Laos country. The ubiquitous mosquito contrives to inoculate practically all of the people and the fever burns in every system. When the disease appears in its malignant form, the natives die in large numbers. A serious epidemic of this kind ran through the regions about Chieng Mai and Lakawn during the winter of 1911-12. The fatality was great and the people, who had been seeking relief in Spirit-worship mixed with Buddhism, turned to the missionaries for help. They responded heartily and worked day and night administering quinine. When their supply was gone, they cabled the Presbyterian Board at New York for $5000 to meet the emergency. $1000 was wired at once and the church appealed to for the remaining sum. When the Laos people saw the impotence of their old religion in their time of need and witnessed the wonderful cures through medical missionary help, many gave up their demon worship and accepted the teachings of Christianity. During the epidemic, the missionaries, medical as well as clerical, were impressed with the numbers of remarkable cures which resulted when little medicine was used and much stress laid upon prayer. Their experiences would furnish a fresh apologetic on a scriptural teaching too much neglected by the American church, viz:—the power of prayer as an aid to medicine in time of sickness.

Ban Ling Kan Village

We visited the village of Ban Ling Kan, seven miles from Lakawn, where, for two months, Rev. R. C. Callender had been preaching the gospel while admin-

istering quinine to fever patients. He was assisted in personal work by a corps of native evangelists and in serious cases called upon Dr. E. C. Cort for help. His gospel tent was pitched directly in front of the Buddhist monastery. The abbot became seriously interested in the claims of Christianity, examined all the Buddhist sacred books he could find, and on the day of our visit, said he was about convinced that Christianity was true. We had the pleasure of attending in a native home the baptism of the first eight to publicly confess Christ in that village. While demon worship has a strong hold upon these people and Satan works artfully through it, this fever epidemic has given an opening for Christianity both large and hopeful and many accessions to the Christian community may be confidently predicted.



MISSIONS IN THE PHILIPPINES.


120°
125°
PHILIPPINE ISLANDS.
LUZON
MANILA
Laguna
Lugban
Albay
Iloilo
Cebu
Dumaguete
MINDANAO



A VIEW FROM THE TOWER OF SILLIMAN INSTITUTE BUILDING



CHAPTER X.

EVANGELISM IN THE PHILIPPINES.

THE history of evangelism in the Philippines reads much like a romance. When Magellan, on the first world circumnavigation voyage, landed at Cebu, on the Island of that name, and celebrated the first mass on Sunday April 7, 1521, he incidentally released forces which have created in the Orient one of the most unique products to be found among the many extraordinary phenomena of the Far East, viz:—An oriental people with an occidentalized religion. These forces, too, worked rapidly in those early days. One week after Magellan landed, there occurred the baptism of the ruler of the Island of Cebu, with many of his followers, accompanied by a nominal submission to the sovereignty of Spain. But this early effort to transplant the religion and rule of the West to the soil of the East was not accomplished without the saturation of the soil with the workman's blood, and much loss of life. Magellan himself was killed on the little Island of Mactan within a month after landing at Cebu, and twenty six of his company were also killed before they got away on their homeward voyage. Only one of the five discovery ships, and eighteen men out of some two hundred and fifty finally reached the harbor

of their home-land of Spain. But Spain did not speedily surrender the soil on which she had sprinkled the holy waters of baptism and poured out the blood of her sons at the time of her discovery of the Islands. She found here a very interesting people, as well as a rich and productive tropical country.

The People of the Philippines

The people of the Philippines of today are practically the same as the people of Magellan's day, viz:—

1. The Negritos, or "Little Negroes," who are black dwarfs. They are probably the Aborigines of these Islands, as their brothers in Africa and in the jungles and mountains of the Malay Peninsula are probably the Aborigines of those countries. They have been driven back and destroyed by the race which has disinherited them until now it is thought there are only about 25,000 of these pygmy blacks, all of whom are to be found in out of the way places on the islands of Luzon, Panay, Negros, and Mindanao.

2. The Malayans,—uncivilized and civilized. The Filipino people are all Malayan in blood and characteristics. This is true in spite of the fact that a few strains of Chinese, Spanish and American blood have been injected into their veins. Such dashes of alien life are considered by the best authorities as scarcely worthy of mention when the people are being considered as to their racial qualities. Undoubtedly the Filipino people originated, ancestrally, where the great Malay race originated, possibly in southwestern Asia.

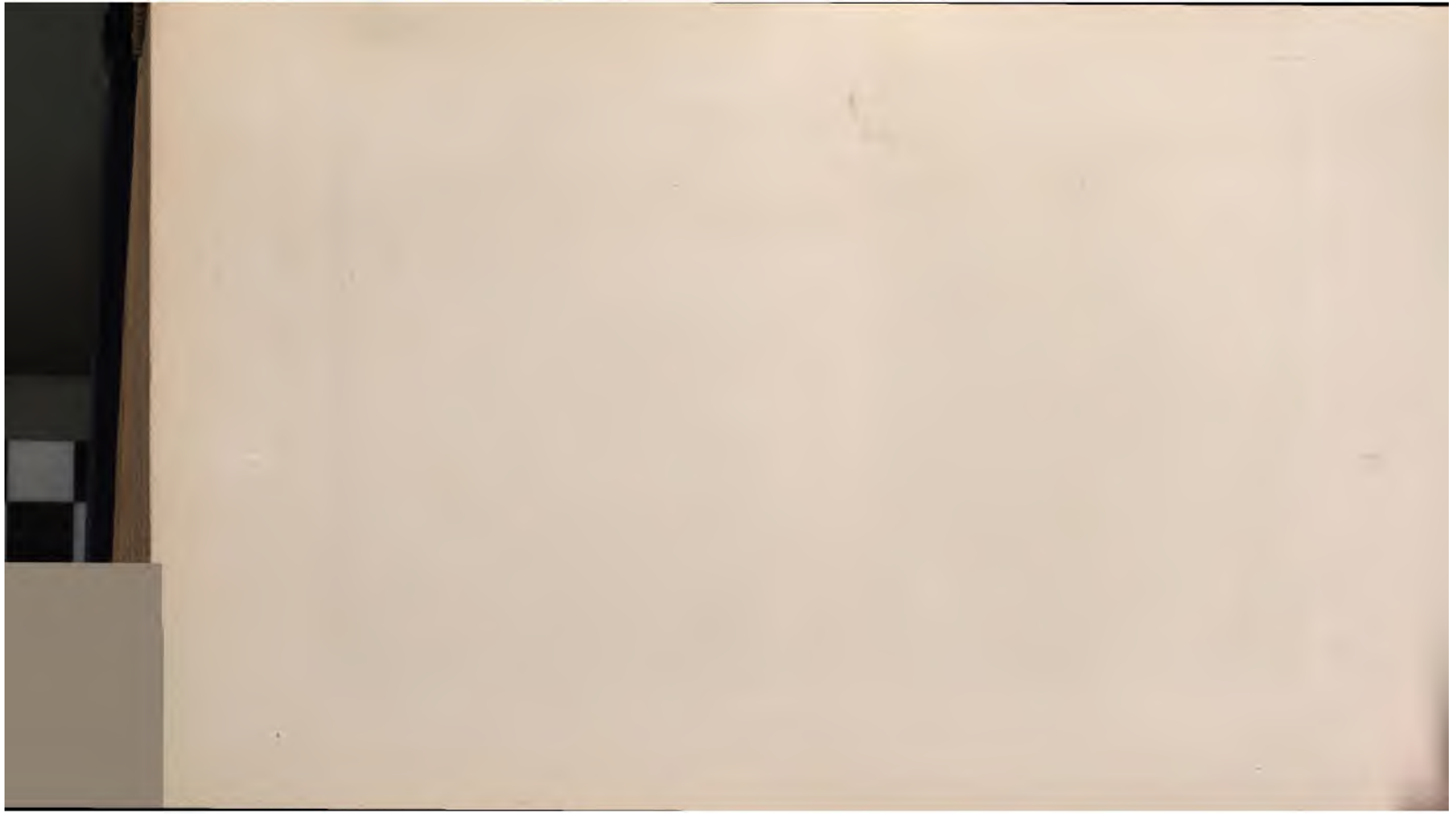
These people came to the Philippine Islands in an early day and probably came at two different times. The first great migration of these people was com-



ENTRANCE TO BILIBID PRISONS, MANILA,
A Missionary Arm of the Government



A GOVERNMENT ROAD, ISLAND OF CEBU



posed of a rude, uncultured, savage lot who are represented today by a number of primitive Malay tribes called Pagans. Such are the Igorots of northern Luzon, the Mangyans of Mindoro, and Manabos of Mindanao. The number of these Pagan people is probably less than one million. Physically they are well formed, and there are not wanting certain marks of culture among them, although they are practically as yet untouched by the Gospel of Christ, and are known as Pagans. These people of pagan life were followed to the Islands by their blood relatives, probably even then of larger culture and experience. They, too, at that time, were what we would call today uncivilized. But they occupied the lowlands, seaports, and coast lines, while their predecessors retired to less approachable portions of the islands; so that we may say that when the Spaniards came, almost 400 years ago, they found these lowland people far more accessible and tractable than the more uncultured hill men. The lowlanders were the ancestors of the present civilized people, constituting now nine tenths of the present population, exclusive of the pagan and Mohammedan population.

The Moros

3. At the time of the coming of the Spaniard, there was also in the Islands a class of people whom they called the Moros. These were Mohammedans. The Spaniards had been fighting the Mohammedans for centuries in Spain. Now they meet again; this time in the Orient. "It is a strange historical occurrence that the Spaniards, having fought with the Mohammedans for nearly eight centuries for possession of Spain, should have come westward around the globe to the Philippine Islands

and there resumed the ancient conflict with them. Thus the Spaniards were the most determined opponents of Mohammedanism on both its western and eastern frontiers. Their ancient foes who crossed into Spain from Morocco had always been known as Moros or Moors, and quite naturally they gave to these new Mohammedan enemies the same title, and Moros they are called to the present day."

They are found almost entirely in the southern part of the Island of Mindanao, and on the adjacent small islands. "Racially they are like other Filipinos, but their religion marks them off as the peculiar people of the archipelago." They number about a quarter of a million. "Many of them are a long way from being respectable members of society."

It seems regrettable that the Spaniards did not make a clean sweep of these islands with their religious faith, instead of halting short of even so small a portion as is represented by the Pagans and Mohammedans. An able authority says: "Had the Spaniards gone about the exploration and conquest of Mindanao as vigorously as they undertook that of Luzon and most of the central islands, Mindanao would not be in part quasi-Mohammedan today. Feeble as was Spain's hold on these far distant possessions at times, and vascillating as were her steps in asserting authority, Spanish power and organization were so far superior to any Mohammedan community or confederation of the ocean, that wherever Spain took firm hold in the Philippines, Christianity and not Mohammedanism became the religion of the future."

The Chinese and Other Foreigners

5. There are and have been for many years a number of "foreigners" in the Philippines. The largest contingent of such people who furnish a field for evangelistic effort is the Chinese. The Chinaman early found his way across the stormy China Sea to the Philippines, lured thither by his money loving heart and his commercial instinct. There are now perhaps 55,000 Chinese people in the Philippine Islands. There are also some Japanese, and some natives from other islands. To round up the list, there is also a Caucasian element, of which the American is a prominent factor. The **mestizos,** or mixed bloods, due to the intermarriage of the foreigner with the native, is one of the most influential factors on a small scale to be found in the islands. Thus, with a very slight modification, (which would drop out of course the American), "the first white visitors found the racial complexion of the Islands very much what it is at present—that is, a small number of pure Negritos, a large number of primitive tribes, largely dwelling in the mountains; and finally a wide spread group of lowland peoples. These last were physically very uniform but were divided as to language into many tribes." These last are they, at present about 8,000,000 in number, over whom the Catholic Church gained complete control, and who thus became distinguished from all other oriental people by their acceptance of the Christian religion as presented by the Spanish missionary priests and friars.

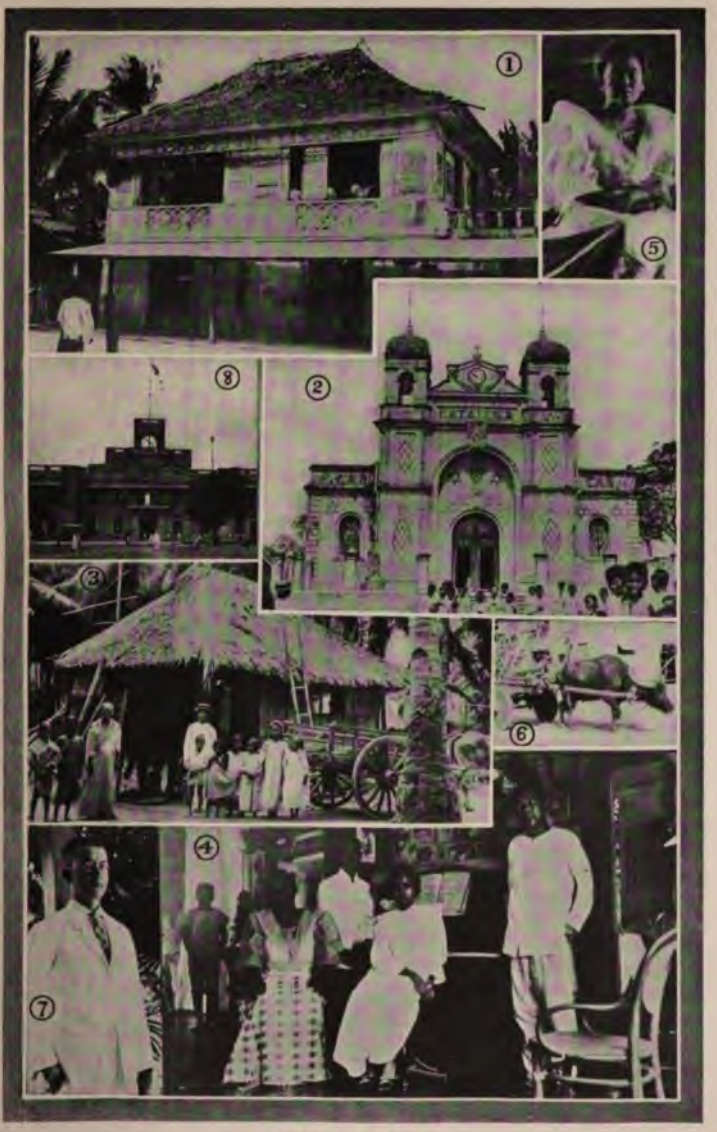
The question very naturally arises: If such a large proportion as nine-tenths of the people of the Philippine Islands have already been evangelized to

such a degree as to be differentiated from all other oriental peoples, and known as Christians, why send missionaries from other Christian countries to do the work over again? Our method of answering this question is, first, to give as clear a setting of the situation as possible, showing just what the religious condition of the Filipino people is; and, secondly, to state with equal definiteness and clearness just what we are doing and planning to do in a missionary way for these island inhabitants. Then the questioner will be able to judge for himself of the situation, and what should be the attitude of the Protestant Church.

Conditions under Catholicism

First, what is the religious condition of the Filipino people, apart from the efforts of Protestant Christianity? When the Spaniards really took possession of the Islands, forty years after Magellan's discovery and death, they were first ruled and influenced in their political and religious life by two men of remarkable character,—Legaspi, sent from Mexico to be governor of the new possessions, and Urdeneta, an Augustinian friar who was intimately associated with Legaspi, as a religious representative of the Church of Rome. The people were at that time, in all probability, animistic in their religious ideas, given to the worship of spirits, possessed of superstitious fear and reverence of the dead, such as characterize the primitive minds of all human beings.

Some writers think there must have been a further preparedness on the part of the people for the introduction of the religion of the West, because of the fact that the Filipinos came over to the Catholic faith almost **en masse** in a very short period



FILIPINO LIFE

1. Residence of a Wealthy Filipino
2. Catholic Church, Carcar, Cebu
3. Nepa Hut of Forest Dwellers
4. A Wealthy Elder and Family
5. A Filipino Christian Woman
6. Carabao and Cart—in common use
7. Leading Filipino Evangelist
8. Custom House, Cebu





of time. Be that as it may, the fact is that within a century following the coming of Legaspi and Urdeneta, in 1565, "during which period whole communities were converted at a time," the great proportion of the Filipino people became Roman Catholic Christians. This was accomplished by the missionary labors of the Jesuits, Augustinians, Dominicans, Franciscans, and Recollets, among which orders the Islands had been partitioned out into separate districts for missionary activities.

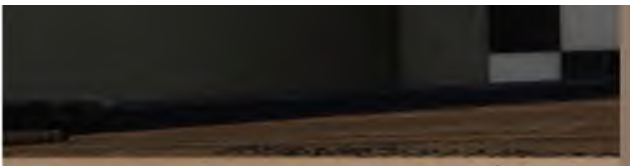
Friar Rule

These monastic missionary fathers, having once gotten control of the people by reason of their early religious domination, refused to give way to secular ecclesiastical priests as provided by the Church of Rome. Thus arose what is known as the Friar Rule in the Philippines. Not only did the friars, i. e. the members of the religious orders mentioned above, resist the coming of priests from Spain to take charge of the ecclesiastical affairs of their converts, but they also resisted the ordination of native priests who should take such ecclesiastical oversight. When such were ordained as coadjutor-priests to assist the friars in their unwieldy parishes, they were usually kept down to a very subordinate place, "not much more than a frocked lackey of the friar-director of the town." In the so-called "good old days before the Filipinos were corrupted by modern ideas," the residences of the friars, along with the massive churches, towered above all other structures of a Philippine village, governmental as well as private, and were "the very centers of village activities, sometimes social as well as religious and political." All this shows clearly that the Friar Rule, with its inter-

pretation of Christianity, was practically universal and absolute in the Philippines for at least three hundred years. What now must be said of their product and how shall that product be treated by the Protestant Christian Church? Mr. James A. Leroy, for several years connected with the Department of the Interior in the Philippine Government, is known as a very high authority on the Philippine situation. He says in a recent volume:—

Idolatry and Witchcraft

"Though we give great credit to Spain and to the early friars in particular for the christianization of the Filipinos, and, along with it, the very considerable Europeanization of the people of the Oriental tropics on matters social and political as well as religious, yet we cannot quite accept at face value the grandiloquent claims of pro-friar writers of recent years. They themselves are inconsistent, in that, after praising the missionaries for having wrought miracles in the conversion of the Filipinos, they then turn around and rend the latter, accusing them of every sort of vice and intellectual incompetency. But there is plenty of evidence in the early friar chronicles and in the writings of foreign sojourners in the Philippines before the inroad of modern thought had begun, that the Friars did not make of the Filipinos, in the good old days when they are represented as being docile and plastic as clay, models of Christian virtues and morals in all respects. Religion was not taught, and is but little understood in the Philippines today. The people's practices in worship were changed, and they were given a more stately ceremonial. But their already existing superstitions were not only not up-



rooted by the friars' teaching; they were even, in some ways, utilized as means of holding them to the new practices. In Manila itself, in 1901, gatherings of credulous fanatics who were prostrating themselves before a 'Black Jesus,' had to be broken up by the police. Only a short time ago a mere puddle of water in one of Manila's suburbs was converted for the credulous into a miraculous fountain, until the health authorities intervened."

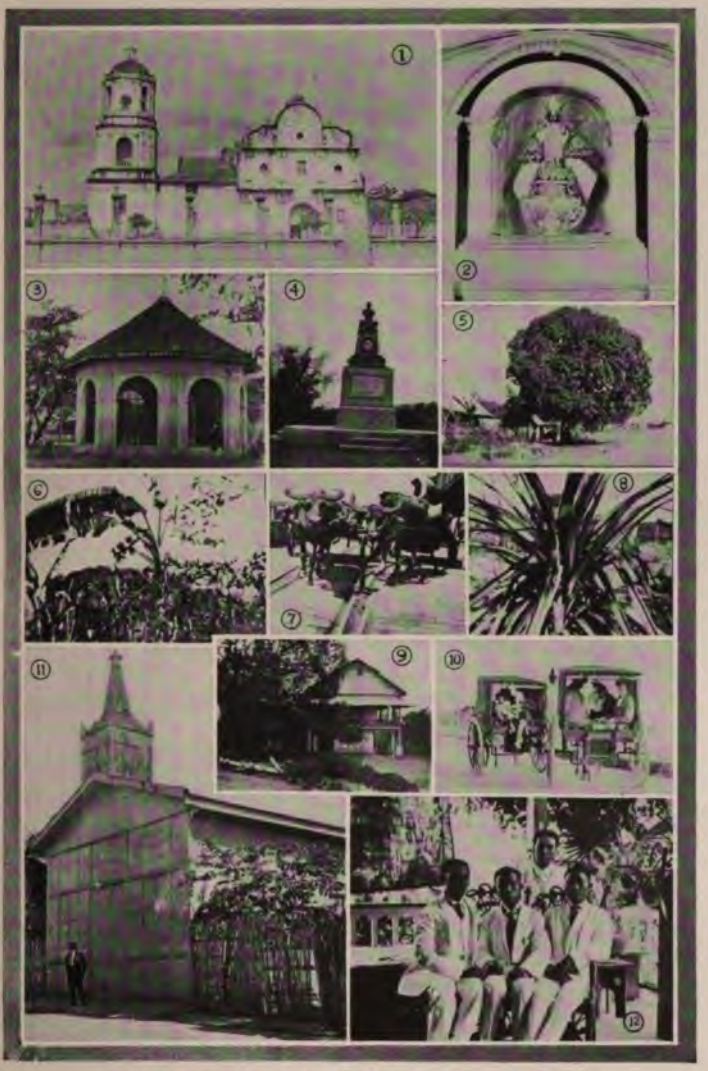
If these things are done in the green tree, what are done in the dry? "So little are the priests themselves wholly free from inferiority that a Philippine curate, Mallares, committed and caused to be committed no less than fifty-seven assassinations in the town of Magalang, believing that he should thus save his mother from being bewitched." This was in 1840. But Leroy tells us that in 1903, two men were convicted in Luzon for killing a "witch"; that in 1902 a spurious virgin gulled the fanatics of one of the chief towns of Torlak Province until the processions and miracle working seances were stopped by the authorities; "that the repeated troubles in Samar have always had in them an element of religious imposture wherein may be traced the existence still of some of the witchery beliefs of the Filipinos at the time of the Conquest; in the interior districts of Panai, the sacrifice of pigs, and the frothing spasms of soothsayers and witch doctors have not ceased; that the existence among the masses of such ignorance and credulity, is, perhaps, the main reason why banditry and outlawry of all sorts have always persisted."

While we were in the city of Cebu we were taken through many locked doors in the Church of the Holy

Child to a carefully guarded room and allowed by the guardian priest to photograph an image about twelve inches in length, covered with gold and silver and bedecked with diamonds and other precious stones. This image is still regarded by multitudes as being the most powerful and sacred object in the islands. It is supposed to be the very image given by Magellan to the wife of the Cebuan Chief almost four hundred years ago. It is believed by the masses to possess most miraculous working powers, and is used on occasions of great religious festival processions, to inspire religious enthusiasm and devotion of a kind differing little if any from that of rank heathenism.

Morality With reference to the state of "morality" under friar rule, Leroy says: "Without going at all into the vexed and delicate question as to the morality of the friars themselves, it is highly significant as to the moral status of the Filipinos that they were quite commonly inclined to condone or ascribe little importance to cases of this sort which were absolutely notorious." The same authority goes on to say: "Gambling would seem to be the chief vice from its various harmful consequences. So little, if anything, was accomplished by the friars toward checking this evil that we must doubt the stories about their having changed the Filipino completely from an intemperate to a very temperate race, as they undoubtedly now are."

"Somewhat the same is perhaps the case with regard to the sexual bestiality of which the zealous missionaries of the first years of the conquest accused the Filipinos. At the same time the case here is much clearer for a reform having been wrought by



CEBUAN SCENES, CATHOLIC AND CHRISTIAN

1. Catholic Church of the Holy Child 2. The Holy Child Image
3. Where Mass Was First Celebrated, 1521
4. Monument of Rizal, the Philippine Hero
5, 6, 8. Mango, Banana, Pineapple: Fruit Producers
9. Home of Rev. and Mrs. Geo. Dunlap, Cebu
10. "The Calesa" 11. The Old Presbyterian Church, Cebu



the friars in some respects. In no other oriental country do women hold so high a position in family life and in social matters as in the Philippines. It seems quite certain that this must be ascribed to the introduction of Christianity by the friars."

The People and the Friars

But, in the last analysis, the people themselves must be allowed to judge as to their religious leaders. This the Filipino people have done, and their decision is one of repudiation of the friar rule and, in a large degree, of the religion of the friar. Aside from certain back-woods communities, or some few, "progressive communities where the memory of some good padre is still cherished," the friar could no longer find an open door in the Philippines. Leroy says on this point: "The sway of the friar over the educated classes in the towns, and the more resolute and independent of the small middle class and of the masses is forever gone, and could only be sustained by the bayonets of the Government; that it would be a mistake for the Government to extend such support is obvious." The fact is "that an undercurrent of suspicion that the friars might regain their old control under the protection of the United States Government was all the while the chief reason keeping the Filipino radicals in revolution during 1899 to 1901."

Free Thought in the Philippines

All this indicates free thought processes on the part of the Filipinos akin to Protestantism. Free thought in the Philippines is not necessarily irreligious, but it is anti-Catholic in a large degree, and is in danger of becoming non-religious and anti-Christian if it is not wisely directed and sympatheti-

cally cultivated. "As in the Latin countries of Europe, so in the Philippines the forms and teachings of the church which so long stood for authority, having once been called into question by independent minds, their next course leads them almost directly to free thinking." This of itself is an invitation to the Protestant Church to go to the Philippines. Roman Catholicism in the Philippine Islands has been shattered and scattered by reason of its ruinous friar rule for more than three hundred years. The old friars are gone. Their failures and faults and foundations remain. Some of these foundations are good, others will have to be overturned. The good may be utilized, just as progressive Protestant Christianity will utilize whatever is good in any of the religions of the people to whom it goes. If the Roman Catholics want to go back to the Filipinos, and seek to retrieve what they have lost, and build more truly according to the Christian principles it is theirs to do so as religious liberty now exists there. But it is the plain duty of Protestant Christianity now to enter this door, so long kept closed and locked by religious intolerance, and do its part to give the gospel to these people so long left in ignorance of its blessings, and now so ready to receive what they should have had given them by those who had it to give if only they had not been blinded by the greed of gold, lust of power, and pride of place.

Division of Territory

As did various orders of the Roman Catholic Church, so different Protestant denominations have divided the territory of the Philippine Islands among them for evangelization purposes.

"By the terms of division of territory, the Methodist Episcopal Church is responsible for the evangelization of the Island of Luzon to the north of Manila with the exception of the province of Union, which is occupied by the Mission of the United Brethren, and of the Ilocano and Mountain provinces, which it shares with other Missions. The Christian Mission works in the Ilocano and Cagayan provinces as well as in and about Manila. The Presbyterian Mission has for its field the country south of Manila on Luzon and a portion of the Visayan Islands, the others being occupied by the Baptist Mission. In Mindanao are two small missions maintained by the Congregational Church and the Christian and Missionary Alliance of New York." The Episcopal Church in America is also doing work in the Islands with a large plant operating very wholesomely in the city of Manila.

With reference to the distinctive work of the Presbyterian Church U. S. A., the two following chapters, with the remaining portion of this chapter, will consider the lines along which that Church is actively engaged. The official report of the Evangelical Union of the Philippine Islands aids us with its data, all of which has been verified either by our own personal observations or by reliable critics of the situation.

The Presbyterian Mission

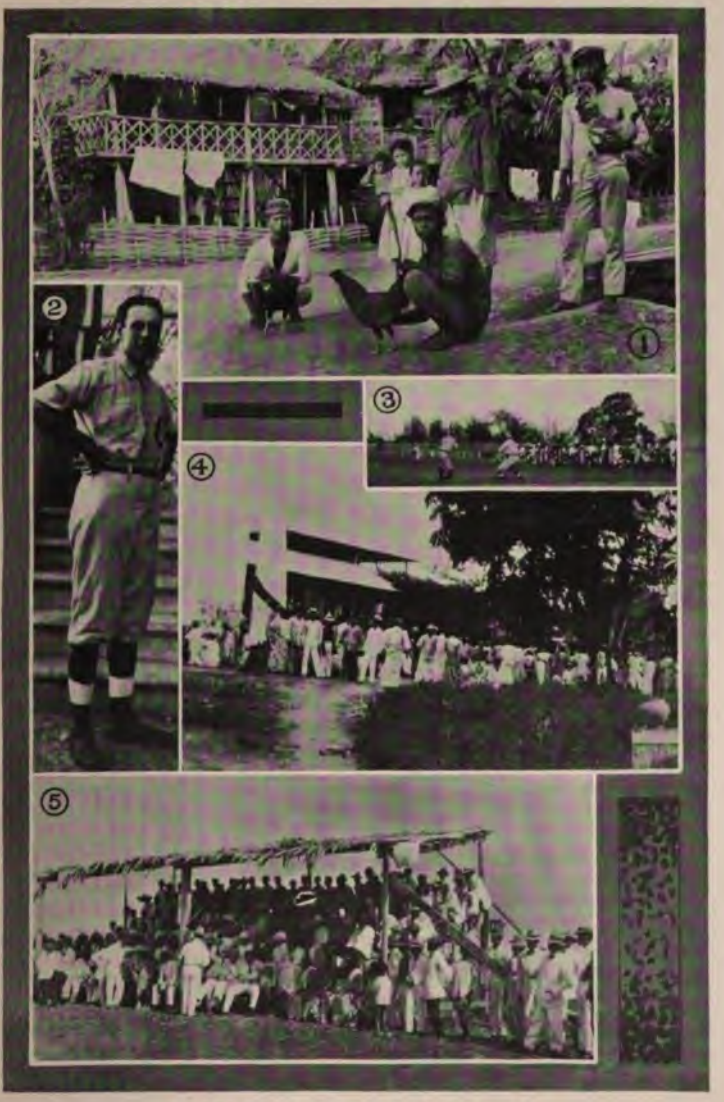
"The Board of Foreign Missions of the Presbyterian Church began work in the Philippines in the spring of 1899, with the arrival of the Rev. J. B. Rodgers, D.D., and his family, soon followed by the Rev. D. S. Hibbard, D.D., and Mrs. Hibbard. The work has grown steadily since that time and almost every year

has seen new recruits sent out to increase the force on the field, until at present the members of the Mission number 48. The field occupied embraces thirteen provinces, with a population of about 3,000,000. Ten mission stations have been established in as many provinces. Five of these are in the southern half of the island of Luzon and five are in the Visayan group of the southern islands. The present membership of the native Presbyterian Church is about 13,000 which indicates the addition of an average of 1,000 each year since the beginning of the work. Such an increase in the churches of one denomination is in itself sufficient answer to the assertion occasionally made that the evangelical faith is not desired by the Filipinos and is not suited to their needs.

Evangelistic Efforts

"The Presbyterian work includes the great three fold division of missionary service:—evangelistic, educational and medical. In Manila, where work was first begun, is centered the evangelistic work which embraces the large native church in the thickly populated Tonado district and many lesser points over the city, and reaches out into the provinces of Cavite and Botangas, touching also a small portion of Rizal. Dr. Rodgers is in charge of this work, as well as giving of his time to instruct in Ellinwood Bible Seminary. The American Church is in charge of the Rev. W. B. Cooke who ministers to the English speaking foreign element. The Rev. and Mrs. John H. Lamb are also located in Manila engaged in publicational and press work. The Rev. and Mrs. Edward J. Campbell have taken up evangelistic work in the Botangas Province.

The work in Iloilo was opened in 1900. The Rev.



SPORTS—NATIVE AND CHRISTIAN

1. Cock Training Scene
2. Rev. G. W. Dunlap, "Baseball Evangelist"
4. Athletic Field Grand Stand, Silliman Institute.
5. At the Cock-pit



Paul Doltz has oversight of the evangelistic work covering two provinces, and also has work among the Americans, having charge also of the local Young Men's Christian Association. Mrs. Doltz and Mrs. J. Andrew Hall have work among the women.

Dumaguete, in Negros Oriental, was occupied as a station in 1901. The college located there is an evangelistic agency as well as a purely educational institution, faculty and students alike carrying the message into the surrounding region. The Sabbath we were there, twenty students were baptized and united with the church, Dr. H. W. Reherd performing the rite. At the evening service of the same day Dr. King preached an evangelistic sermon and about a score of students expressed the desire to become Christians.

"The year of 1902 saw the opening of two new stations, Cebu on the Island of Cebu, and Laguna on the Island of Luzon. In Cebu, work of an evangelistic character is done in city and country by the missionaries, the Rev. and Mrs. Geo. W. Dunlap, and the Rev. Wm. J. Smith." Mr. Dunlap, like Billy Sunday, is a baseball evangelist, and is prized highly for his atheltic and field sport leadership, as well as for his evangelistic efficiency. Laguna's headquarters are at Pagsanhan and the direction of the evangelistic work is in the hands of the Rev. Charles R. Hamilton, who is enjoying equal success with his fellow evangelists in his large field of labor.

"The stations of Leyte, on the Island Leyte, and Albay on Luzon, were established in the same year, 1903. The missionaries of Leyte reside at Maasin, on the southern shore of the island. The Rev. Chas. E.

Rath directs the evangelistic work, doing much of his itineration in a large native sail banca. Albay station includes the provinces of Albay and Sorsogon, with the Rev. and Mrs. Roy H. Brown as the resident missionaries. Evangelism, preaching and establishing churches, is the work here, with all the incidental features that naturally accompany the work. Services are also held for the American residents and the families of the officers connected with the Scout post in Albay.

"The Rev. and Mrs. Charles N. Magill are the Missionaries at Tayabas Station, opened in 1905, with residence in Lucena, the capital of this large and prosperous province. The work here thus far has been evangelistic, though a medical man is earnestly desired and greatly needed.

"On the Island of Bohol, with station headquarters at Tagbilaran, the Rev. and Mrs. James B. Graham, M.D., began their work in 1909, though they had begun visits there in previous years from Cebu. Theirs is a double work of preaching the Word and healing the sick, a commodious gasoline launch for itineration being at their disposal.

"The latest station of the ten to be occupied was Ambos Camarines, the missionary, the Rev. Kenneth P. MacDonald, taking up his work there definitely in 1910, having been associated with Mr. Brown in Albay for a year previous. The station headquarters are at Nueva Caceras.

"With the enlargement of the area occupied in these years and the increase of members, has gone on an intensive growth and the development of individual Christian character and efficient churches.

At present there is a strong, compact, self-conscious evangelical communion in these Islands. The native church is growing in all that makes for a self-governing, self-supporting and self-extending organization. The Presbyterian Church has now ten native ordained ministers, men of God, possessed of elements of power, winning their way with the gospel among their countrymen. They are the nucleus of that body of leaders in the future Filipino Church which in another generation will make the foreign missionary to these people unnecessary. In the year 1910 the native Presbyterian Church raised $5,000 gold toward their own support, which represents among the natives here the purchasing power of about 25,000 dollars among Americans at home."

The Mission at its Annual Meeting this year took the following action:—

"We believe that, with an adequate force of missionaries and native agents, it is possible to present the gospel intelligently to every man, woman and child in our field within this generation; a task which will become increasingly difficult with every passing year. If such an adequate force is provided, we believe that a native church will be built up, in this generation, which will be able to sustain and propagate itself.

The reasons urged by this mission for such immediate evangelization are:—

1. The command of Christ as set forth in the Great Commission to go into all the world and preach the gospel to every creature. We believe that this command is addressed to the present living generation of Christians, and that obedience to this command means immediate evangelization.

2. The peculiar opportunities which are now presented by the young generation, studying English, breaking away from the old ideas and superstitions, resulting in mental receptiveness to the claims of the gospel. This mental attitude of the young, who will be the future leaders of the nation, if not responded to by the Evangelical Church, in pressing the claims of our Lord now, will result in scepticism and infidelity in the next generation.

3. The renewed activity of the Roman Church. The tide of opportunity for the presentation of the gospel to the Filipino is even now ebbing. This opportunity seemed to be the result of the peculiar combination of political circumstances (overruled by the hand of God) which followed the American occupation. This has special reference to the establishment of religious liberty. The Roman Church is rallying from the first shock of the upheaval and is reinforcing her priesthood with a special view to resisting the inroads of evangelical truth. NOW is the time to strike the iron which is rapidly cooling.

The number of missionaries considered necessary is an increase sufficient to bring the force up to one missionary to each 25,000 of the population, or 85 missionaries in addition to those we now have."

"Apostles of the living Christ, go forth!
Let love compel.
Go, and in living power proclaim His worth;
O'er all the regions of the dead cold earth
His glory tell."

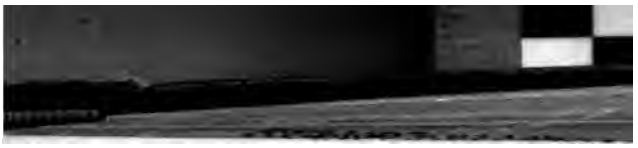


PHILIPPINE MISSIONARIES AT ANNUAL MEETING, 1912



FORTY NATIVE PHILIPPINE PASTORS AND EVANGELISTS





CHAPTER XI.

EDUCATIONAL WORK IN THE PHILIPPINES.

WHEN Magellan, the great Spanish navigator, in his search for the "Spice Islands," landed on the east shore of the Island of Cebu in 1521 A. D., he found a race of illiterate and untutored savages. His first act was to erect the Spanish flag and claim the Islands for his mother country; his second act was to celebrate the mass in the city of Cebu and claim the people for the Catholic Church. Soon after the permanent occupation under Legaspi in 1665, Spain determined to educate the natives. In 1685 there began a succession of royal decrees proclaiming that the Filipinos should be educated in the Spanish language, primarily with the view that they might be better able to understand and accept Christianity. But these decrees were deliberately nullified by the Spanish friars, who controlled the educational system of the Philippines from the beginning to the end of Spain's domination of the Islands. Primary education, as conducted by these religious propagandists, consisted for the greater part in the teaching of the catechism and enough of the vernacular for the pupils to read the catechism and

Early Education in the Phillippines

religious books that were translated into the dialects.

Attempted Reforms in 1863 A. D

In 1863, certain educational reforms were attempted which provided for the establishment of primary schools in the villages of the same grade as those of Spain, and the appointment of a local school board made up of laymen. The Friars were left in charge of the religious instruction of the primary schools, and the Jesuits, who had returned to the islands in 1859 and had been establishing some fairly good secondary schools, were placed in charge of the normal schools for the training of teachers. In a few towns outside of Manila, the religious orders had established secondary schools for the aristocracy, or gentry class, but no provision was made for the education of the masses. A few boys of the favored families received some benefits from the universities of Manila which had attained some degree of efficiency in certain directions, particularly in the development of a weather bureau and observatory, but Spain never gave to the masses of the Filipinos anything like a public system of education. Judged by present western standards, it is fair to say the Philippine Islands never had an educational system, either public or private, under the Spanish regime, and when the United States Government found herself providentially in possession of these Islands, she found an illiterate and untutored population.

A New Era of American Education

With the coming of American occupation, a new day dawned upon the Philippines, and a new educational sun began to shine upon these benighted and neglected people. In our round the world

study of mission fields, no one has been more intensely interesting than the Philippine Islands. They are interesting from many points of view, but especially so in the magnificent system of American public education which is being established with such marked success by the United States Government among these primitive people of the Pacific. Coming to the Philippine Islands from the older nations of the Orient, —India, Siam, and China, where patriotism and public spirit are either unknown or just taking root, and where the educational systems are confined very largely to the favored classes, and dominated more or less by a selfish individualism, we appreciated all the more the wholesome Americanism and generous democracy that is finding expression in the public school system of these Islands. It came to us with somewhat of a shock of surprise to find here in the far-away islands of the Pacific among the semi-civilized people of the Orient, a school system as thoroughly elaborated and as completely organized, though not yet so extensive as that of our own States. If anyone has doubts about the American occupation of the Philippines, let him visit them and see what his Government is doing for the uplift of these people. Our Government is working out here in these Islands one of the greatest and humanitarian policies of universal brotherhood ever attempted by any nation in behalf of a colony. So unusual and daring is the educational system, as a colonial policy, that other nations are free to question its wisdom and prophesy failure and disaster for the enterprise.

One of the unique features of our American policy was the promptness with which its public

school system was inaugurated. Even before order was restored in the Islands, while the military operations were still going on, schools were established and men were delegated from the army to teach and to train Filipino teachers. Before the Philippine Commission left Washington City to take charge of affairs in the Islands men were employed to inaugurate the public school system, and immediately 500 American school teachers, men and women, were sent out to begin the work, which number was later augmented by several hundred.

The Bureau of Education

The Bureau of Education was established in 1901 and has charge of all the Government schools in the Islands, except those of the Moro Province, which has a separate school organization. The Chief of the Bureau is the director of education. There are thirty eight school divisions, each under a superintendent, who receives from $1800 to $3000 a year. The Bureau pays the salaries of about 700 American teachers, who receive salaries ranging from $1000 to $2000, and averaging $1400. In addition to the American teachers, there are 1000 Insular Filipino teachers appointed by the divisional superintendent and paid from the school fund of the municipalities.

The Schools of the Philippines

The following interesting table will give an idea of the extent of the government school work.

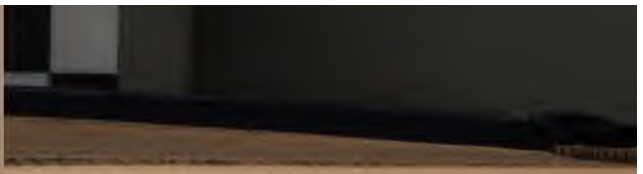
School Year 1910-11.

1 University:
College of Liberal Arts.
College of Medicine and Surgery.
College of Agriculture with a School of Forestry.

College of Engineering.
College of Fine Arts with a Course in Pharmacy.
College of Veterinary Science.
College of Law.
1 Normal School.
1 Insular Trade School
1 School of Commerce.
1 School for Deaf and Blind.
35 Provincial trade and manual training schools.
200 Municipal manual training shops.
38 High Schools.
245 Intermediate schools.
4,121 Primary schools.
2,890 Secondary students.
20,952 Intermediate school pupils.
423,047 Primary school pupils.
4,404 Total number of schools.
1 Director of Education.
2 Assistant Directors.
40 Division Superintendents.
397 Supervising teachers.
683 American teachers.
8,403 Filipino teachers.

Industrial Education

It would not be right to neglect to make special mention of the magnificent system of industrial training that is being carried on in connection with the public schools of the Islands. Vice Governor Gilbert, who is at the head of the educational system, said to us, "We are working out here in the Philippine Islands the greatest system of industrial training to be found anywhere in the world." Besides lace making, domestic science, manual instruction, and other useful occupations and trades, special emphasis is being placed upon agriculture. Each child is required to have a small garden,



and is given instruction in the cultivation and improvement of the products of the soil.

Why Mission Schools

Some may be inclined to ask, in view of what the Government is doing along these lines, Why should the church maintain mission schools? The answer is, for the same reason that the church maintains Christian Colleges at home. From a strictly educational point of view, the Government is doing a magnificent work for these people which is worthy of all praise, but it is not giving any religious training. It is caring for the head and the hand, but gives no special consideration to the heart. Much has been said and written about the Government's attitude toward religious instruction in the public schools of the Philippines, and especially concerning the exclusion of the Bible from the schools, and the restrictions that are placed upon the public school teachers. It is not our desire to enter into this controversy; like all such questions, it has two sides. It is also much easier to criticise the policy of the Government than it is to offer something better. It is the recognized policy of the government in the States to avoid all religious complications by maintaining an attitude of strict neutrality. This same policy the Government professes to carry out in the Philippine Islands. Some are inclined to think that the Government has gone too far in its religious restrictions and quote in support of this contention the deliverance of the civil Governor, W. H. Taft, in 1902, in which he said: "We occupy a peculiar position in this country in the teaching in the public schools, which grows out of the fact that most of the people in the Islands are Catholic and have been



SILLIMAN INSTITUTE, DUMAGUETTE

1. Trustees, Faculty, and Class of 1912—Rev. J. B. Rodgers, D.D., Trustee, First Missionary to Philippines, at the Extreme Right.
2. "On Your Mark!"—Athletic Field
3. Institute Main Building



used to the close union of religious and secular instruction. The priests and the people, many of them, are naturally suspicious that the instruction of the new system bodes no good for the orthodox religion. If now, agents of the Government in carrying on its schools, manifest opinions which are adverse and hostile, either to the Church, their minister, or their religious methods of instruction, which disable themselves from performing the duties which they are employed and paid to perform, this much interferes with their powers of usefulness. The question whether the Bible shall be freely read by the young and the old without the assistance of ministers or others who can explain its texts, is a question upon which churches have differed; and whatever may be thought of it, it is not for the teachers in the public schools in this Catholic country, either to encourage the study of the Bible, especially of the Protestant Bible, among their pupils, or to say to those pupils anything upon the subject."

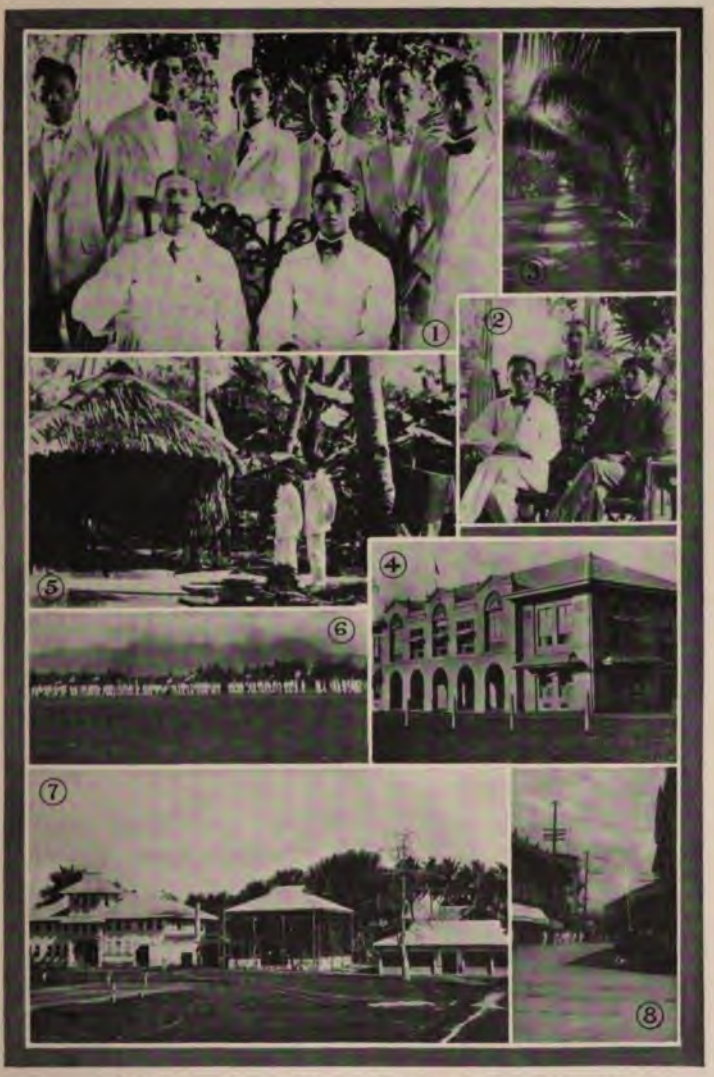
Many who have agreed with this general statement, feel that an undue discrimination was made in the mention of "especially the Protestant Bible." This dissatisfaction on the part of Protestants was augmented by the subsequent order of the Secretary of Public Instruction, in June 1904, which said, "In view of the intimate personal relation of the teacher to his pupils, no religious instruction of any nature should be given by him at any time, even outside of the school room." This has been regarded as an abridgement of the personal rights of men and women, which is not American, and which is unjustifiable.

Whatever may have been the animus of such

deliverances on the part of the Government, and whether wise or unwise as a policy, it must be clear to every one that the public schools of the Philippine Islands are not even planning to meet the religious needs of the young people. If they are in organization and method and spirit non-religious, it is no surprise that practically they are non-religious. The Great Teacher has said, "We cannot gather grapes of thorns, or figs of thistles." Surely the Protestant Church cannot look to the public schools for its educated leaders in the Philippines. In a conference with one high in authority in the Philippine Government, and intimately connected with the public school system, we were told that many of the graduates of the public schools are going into scepticism and infidelity. Political liberty and religious "free thought" go together in the minds of the young men coming out of the schools.

What better reason than this significant statement, and the avowed policy of the Government in keeping all religious and biblical instruction out of the schools, do we need to justify the maintenance of a few well equipped colleges and training schools for the advanced education of our leaders in the Protestant Filipino Church?

The Presbyterian church has no primary or parochial schools in the Philippines, as it has in other mission fields. They are not regarded to be necessary. The policy is to maintain a few high grade schools for the training of its own native leaders, and to plant in the provincial towns, dormitories to give proper religious care and instruction to the students of the high schools, who come from Christian homes. Besides all



COMPOSITE PICTURE OF EDUCATIONAL WORK

1. President Hibbard and Class of 1912, Silliman
2. Aguinaldo's Two Sons, Students at Silliman
3. Palm Walk, Dumaguette Compound
4. Cebu High School Building
5. Shack Used by Overflow Students at Silliman
6. Silliman Students Parade to Athletic Field
7. Silliman Industrial and Scientific Laboratory Buildings.



this the Government is not able to supply educational advantages which are at all adequate. The new Government Manual says, "In view of the fact that the government by straining its resources to the very uttermost cannot give instruction to more than one-third of the pupils of school age—it is a duty to encourage the establishment of good private schools."

Silliman Institute

The pride of the Presbyterian educational work in the Philippines is Silliman Institute, at Dumaguete, on the Island of Negros. This Institute was founded in 1901 through the generosity of the late Horace B. Silliman, LL. D. of Cohoes, N. Y. It was his purpose to plant here, on one of the southern islands of the archipelago among the Visayan people, an institution that would send out trained Christian men, thoroughly equipped mentally, physically and spiritually to be leaders of their people. The wisdom of the location of the school is being more and more demonstrated as the years pass. It is the only institution of its kind south of Manila, and has a distinct and exclusive field. It is away from the attractions of city life and within easy access of all the southern islands, and at the same time on the direct line of the steamers to Manila. Its location is unsurpassed for beauty and for the healthfulness of its surroundings. As the steamer comes into the harbor, the first building that comes into sight is the fine red-tiled roofed dormitory which stands near the beach, with the beautiful sea rolling in front, and the picturesque Negros Mountains towering up in the rear.

The main building is a three storied structure, the first floor being used for the chapel and class rooms and library, and the two upper floors for dormi-

tories. Back of the main building, on the north side of the quadrangle, are the two industrial buildings and the laboratory buildings. On the south side of the quadrangle are three missionary residences and the hospital. On the west side is one residence. Thus the buildings surround the quadrangle with the campus in the center.

The faculty consists of the following American teachers:

Rev. David S. Hibbard, Ph.D., President
Henry M. Langheim, M.D.
Chas. A. Glunz
Charles E. Smith
James P. Eskridge
Wm. T. Holmes
Mrs. H. W. Langheim
Mrs. C. A. Glunz
Mrs. D. S. Hibbard

In addition to the missionary teachers, there are two native assistant professors and eleven instructors, making a faculty of twenty two members.

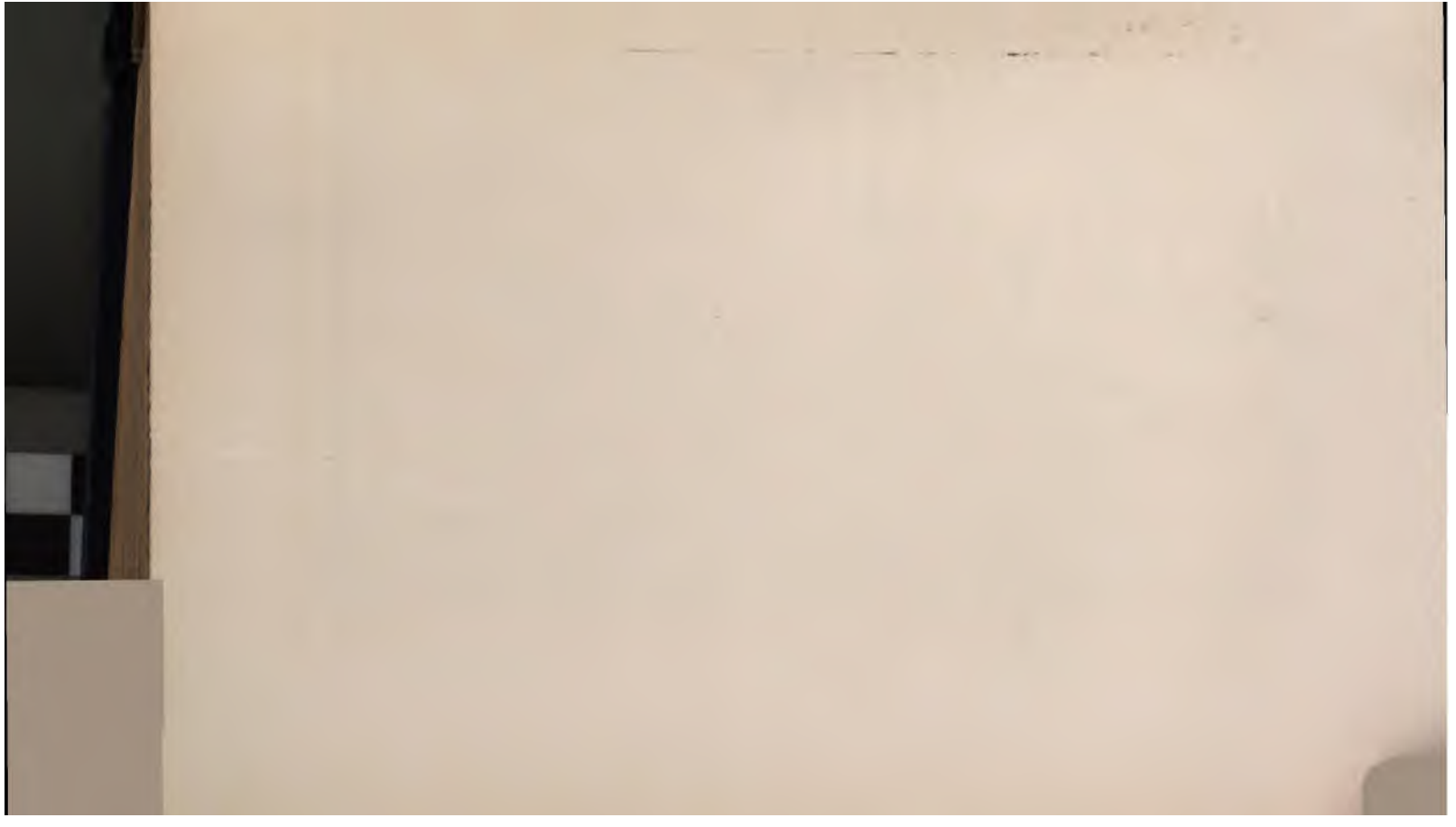
The Institute offers a course which is about equal to the high school and freshman and sophomore years of college work in the States. All the teaching is in the English language. The boys come from many of the islands, and speak different dialects, so that English is the only common language. It is used not only in the class room, but on the campus, and in the dormitories.

The seven young men of the graduation class of 1912 would be a credit to any school of the same grade in our own country. It was our privilege to attend the commencement exercises and listen to their excellent orations. The subjects of their addresses



FILIPINO GIRLS IN DUMAGUETTE HIGH SCHOOL

Hundreds Like These Might Be in the Silliman Institute if Accommodations Were Provided.



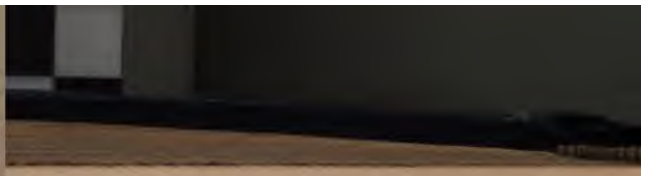
indicate the spirit of American life and thought that is taking hold of the students in this institution. "The Philippines for the Filipino," "Morality in the Philippines," "The World Tendency Toward Republicanism," "The Dawn of the Reign of Man."

The Filipinos have a natural gift in public speaking and delight to appear before the public. The students gave "The Merchant of Venice" during commencement week with great credit to the Institution, and with as much art and dramatic effect as any college of its grade in America could produce.

One of the distinct features of Silliman Institute is the industrial training. It has a well equipped department consisting of two buildings, with a good supply of tools, engines, machines, etc.

There is in connection with the department a printing establishment with two presses, paper cutter, stitcher, book binding tools, and a good assortment of type. There is also an industrial farm in connection with the school where the boys are taught scientific agriculture. This industrial department is one of the most popular and important of the Institute. These Filipino boys need to be taught the necessity and dignity of work and to be trained to do things with their hands.

Vice Governor Gilbert said to us, "Silliman Institute is the finest school in the Islands." In many respects it is one of the finest mission schools we have seen on any mission field. In its spirit, in the scope of its work, and in its opportunity to serve the people, it is unsurpassed by anything we have seen in the Orient. However, "The good is the enemy of the best." Silliman could be much stronger in the



extent of its work if it had more room. It has now nearly 600 students, but it could have without effort or solicitation, 1000 if it had accommodations. It needs another large dormitory and a class room building. It needs also a large girls' department. Dr. Hibbard says, "We are educating Protestant boys here who are compelled to find their wives among Catholic or heathen girls." "We ought to be doing something for the girls of these Islands. $50,000 is needed for this department at once."

The Ellinwood Schools

Ellinwood Bible Seminary was founded in 1904 in memory of a daughter of Dr. Frank F. Ellinwood, so long the beloved secretary of the Board of Foreign Missions of the Presbyterian Church. It is located in the city of Manila. Four years ago it was united with the Methodist Florence Nicholson Bible Seminary, and has since that time been operated as a union school. In 1910 the United Brethren joined in the work of the school, so that the name "Union Bible School" now represents the three denominations. Rev. Geo. W. Wright has charge of the Institution, and is putting into it a vigorous and wise management. The work of the school is the training of evangelists and preachers for the native churches. The regular term of theological instruction is six months, but during the whole year the building is used as a general students' dormitory for the young men who are attending the government schools in Manila. The total enrollment last year (1911-1912) was forty six, of which number thirteen were Presbyterians. Along with their studies, the young men are given practical work



SOME MANILA FORCES AND FIELDS

1. Rev. G. W. Wright, President Ellinwood Seminary
2. The American Church, Rev. W. B. Cooke, Pastor
3. Ellinwood Bible Seminary Buildings
4&5. Views of Manila from the Observatory
6. Anda Monument and Fort Santiago
7. Mrs. J. B. Rodgers at Home, Manila
8. Mrs. G. W. Wright and Baby, Marjorie

to do as teachers in the Sabbath Schools and as workers in the evangelistic services.

The Ellinwood school for girls is located in Manila, near the Bible School. It is under the charge of Miss Clyde Bartholomew, who has done a most excellent work for the young women. She has been ably assisted by Miss Theresa Kalb. The enrollment in 1911-1912 was thirty five. Six months of the year are given to school work and six months to evangelistic Bible work in the provinces. This School is doing a much needed work in the Philippines in the preparation of women workers, training Bible women who can go into the homes and teach the Filipino women the Bible, and the essentials of the Gospel.

Union Christian College

A movement has been started to establish, in the city of Manila, a Union Christian College of high grade to provide the best educational advantages for the young people of the Islands, especially for the children of the church. The constitution and articles of the incorporation have been framed, and the missions working in the Islands have taken action favoring the enterprise. The governing body of the College is to be a band of fifteen trustees "two of whom may be from the Methodist Episcopal Mission, two from the Presbyterian Mission, two from the Baptist Mission, two from the Protestant Episcopal Mission, and one each from the United Brethren Mission, the Christian Mission and the Congregational Mission, the remaining four trustees to be chosen at large.

The plan contemplates the acquiring of fifty acres of land to cost 28,000 pesos, on which shall be erected the following buildings:

One administration building to cost 50,000 pesos, one laboratory building to cost 30,000 pesos, four dormitories to cost 80,000 and nine homes for professors to cost 72,000 pesos. The total cost for land and buildings is estimated at 260,000 pesos with 40,000 pesos extra for furnishing and equipment.

The teaching staff and the funds are to be apportioned between the missions entering into the enterprise as follows: The Methodist, Presbyterian, Episcopal and Baptist are each to furnish two professors and 64,000 pesos; the United Brethren, the Christian and Congregational Missions each one professor and 40,000 pesos.

This movement for a strong union college in Manila ought to have the hearty endorsement of the Church in America. The Committee in charge of this enterprise says in its preliminary announcement, "It is the unanimous mind of the missions represented in the movement for a Union Christian College, that the curriculum should be more ambitious than that of the corresponding department of the Philippine University. It is not a cheap institution with a minimum of scholarship for which we are planning, but one in which, under religious supervision, the best instruction and the fullest opportunities for scholarship will be afforded. We expect and ask for a large generosity for a large scheme. Our aim is to train and equip leaders in learning, in character, in thought and action for the nascent Filipino people. The most striking feature of Filipino youth today is eagerness for education. While the tide is at its highest we should act and act with power. There are 75,000 members of the evangelical communions in the Philippine



Islands today, with probably 100,000 more who look to us for religious leadership. There are many others who, while not affiliated with the evangelical work, are not opposed to it, and who would be interested in a Christian institution of a higher grade. A Union Christian College is a natural and necessary supplement to our other work, affording opportunity to the richest minds among our people to receive the best type of training and furnishing facilities for those preparing for the ministry."

CHAPTER XII

MEDICAL MISSIONS IN THE PHILIPPINES

MEDICAL missions in the Philippines have been established but little more than a decade. During that period they have developed side by side with the government medical work and have been a positive aid both in breaking down prejudice against Protestant Christianity and in aggressively evangelizing the islands.

Government Medical Plans

The broad and generous medical policy of the Philippine Government with its partially realized ideals has its bearing upon the question of medical missions in the Islands. The ultimate aim of the government is to provide a health officer (a trained native physician) for each of the 600 to 700 municipalities into which the thirty one Christian provinces are divided. He is to be located in the main town or city of the municipality and do both charity and paid work. In each case the municipality in which the health officer resides is to be held responsible for the support of the work. A doctor in each provincial capital supervises the work of the municipal doctors in his province while the director of the Bureau of Public Health has jurisdiction over the entire system. To provide a



MEDICAL MISSIONS

1. Hospital at Dumaguette
2. Dr. W. H. Langheim with Governor, Dumaguette Island
3. Rev. James A. Graham, M. D., and Mrs. Graham, with Group of Students, Bohol
4. Dr. Laugheim's Native Assistants
5. Statue of El Cano, Assembly Hall, Manila



sufficient number of these health officers, a fine medical college has been established at Manila. Near by is a training school for nurses and not far off a magnificent general hospital, the finest in the Orient. The latter is planned to accommodate 1500 patients and the administration building and operating rooms are now completed while wards for 350 patients are also finished. The equipment is of the finest quality and most approved pattern as is everything which the government introduces into the islands. The physicians and surgeons stand high in the medical world. Every opportunity is given young Filipinos to become trained physicians who may be stationed over the islands as health officers.

Need for Medical Missions

In view of this provision of the government some will question the need for medical missions in the Philippines. This need is still very real. It will be many years before an adequate number of honest, energetic, skillful physicians can be trained to take the places now occupied too largely, by lazy, unskilled men who have no fixed schedule of prices, and to occupy the fields where no physician has yet been placed. As a rule, even those health officers who are qualified medically are not vitally concerned with the morals of the country and it would be too much to expect from them any religious help. There is still in some quarters much prejudice which medical missions are most effective in overcoming. This is particularly true of the non-Christian tribes and the Mohammedan Moros. Of these the Edinburgh Conference Report says, (vol. 1, page 123-4) "Medical missions stand first in order of importance in this field. * * * Any

direct effort toward evangelizing the Mohammedan Moros would be attended with great difficulty. Medical missionaries could do more toward turning them to Christianity than any other agency. Christian philanthropies cannot be started too soon among the adherents of Islam." In view of the fact that the Government cannot adequately man the field for some time and can never use its medical force for spiritual ends, the church must continue to push her medical missions to save life, relieve suffering, remove prejudice and definitely lead men to Christ.

Location of Work

The Presbyterian medical work is located on four islands, all in the Visayan speaking group,—at Iloilo on Panay Island, at Dumaguete on Negros, at Maasin on Leyte and at Tagbilaran on Bohol Island.

Iloilo

The scene of the first Presbyterian medical work in the Philippines was Iloilo, a city of 40,000 on the Island of Panay. It is an important port and, as the third city in size in the Islands, was well chosen as a strategic point. The work was begun by Dr. J. Andrew Hall, who, in 1901, built a small bamboo hospital thatched with nipa leaves, the money being provided in the city. This has been replaced by the Sabine Haines Memorial Hospital given by Mr. and Mrs. C. D. Haines of New York in memory of their son. Hon. Wm. McKinley of Illinois also contributed a large sum on his visit to the Islands in 1905, and Iloilo gifts swelled the amount to 20,000 pesos ($10,000 gold). The hospital was opened in 1906. Five years later, through the generosity of Mr. and Mrs. W. H. Dunwoody of Minneapolis, a concrete ward for women was added so that the plant now has accommodations

for sixty patients and is equipped with a thoroughly modern operating room and enameled iron beds. In March 1912, a campaign for 40,000 pesos was conducted in the city. The money will be used for a nurses' home and administration building. The nurses' training school, with nineteen students this year, is an important feature as it fits young women for a needed service. Those who do not definitely enter the nursing profession go back to their homes to become physically and spiritually a blessing to the villages. Of the six graduates, three are serving in the hospital. Miss Amelia Klein has charge of the hospital nursing and of the training school for nurses. Another worker is expected soon to share with her the heavy burdens. Since 1909 the hospital has been a union institution. The Baptists provide a physician who works in cooperation with Dr. Hall. 16,000 patients were treated in 1911 in hospital and dispensary. The work, which cost 15,000 pesos in 1911, is self supporting.

Dr. Hall Dr. Hall's activity is not limited to his medical work. He has a separate district in which he does regular evangelistic touring similar to that of the ordained missionaries. His consecrated life and energetic service make his work most effective for the Master.

Dumaguete On the southeast coast of Orinegros province, on Negros Island, lies the beautiful little city of Dumaguete. Here is located Silliman Institute, the Presbyterian industrial school. Its beautiful campus, outlined with luxuriant young cocoanut palms and well covered with buildings, is washed by the sea, while lofty mountains look down from

the west giving wondrous beauty to the evening sun. Silliman has nearly 600 students, making it an important post for a physician. In 1901, Dr. H. W. Langheim came to the field and, in addition to his work in the Mission, served for some years under the government as President of the Provincial Board of Health. Using the salary thus obtained, he built a hospital which contains three wards with thirty beds, an operating room, dispensary and laboratory. Funds are also on hand for an isolation ward. The work is in touch with the Dumaguete branch of the Anti-tuberculosis Society and a tuberculosis hospital has been promised. While in government service, Dr. Langheim was able to compel the observance of sanitary precautions and thus save Dumaguete from the ravages of cholera. Special calls sometimes take the doctor as far as eighty miles distant in the province.

A most important aid in the work is an ice plant, funds for which were given by Mrs. George R. Clark of Detroit, Mich., assisted by her friends. The plant is a memorial to Willard Hubbell, the young son of Mr. C. W. Hubbell, chief engineer for the Board of Public Works of the Philippines. The installation of this plant has proven a blessing to many patients in the hospital as well as a comfort to others who have been able to use the surplus ice in their homes. With the exception of $500 gold received from the Kennedy Fund, the entire hospital plant has been built with no expense to the Board.

Ten Years' Work

During the ten years of Dr. Langheim's service, 100,000 patients have been treated and as many more have been vaccinated. Through the people of the province who



GOVERNMENT HOSPITAL, MANILA

1. Interior of Woman's Ward 2, 3. Exterior Views of Wards



carry away from the hospital Bibles, tracts and gospel truths from living lips and through the students who receive treatment and after school days scatter to all parts of the islands carrying the spirit of Christian healing, this institution is doing a far-reaching work. During Dr. Langheim's furlough, (1912-13) the hospital will be in charge of Dr. Robert Carter of Maasin who will thus be compelled to temporarily close his work on Leyte Island.

Bohol

In 1909 Dr. James A. Graham and wife were sent to establish work on Bohol Island which has a population of 300,000 with no Protestant missionaries. This work like that of the Cebu station is supported by the East Liberty Church of Pittsburg. Dr. Graham conducts a dispensary in his home town, Tagbilaran, and four times a year makes a tour of the island, carrying a stock of medicines and traveling by horseback or launch. A grant of 7000 pesos from the Kennedy Fund made possible the erection, during the summer of 1912, of a hospital of twenty beds modeled after the Dumaguete plant. Mr. Charles Glunz of Silliman Institute drew the plans and his students in the industrial department of that school prepared part of the materials for the building. 2460 patients were treated in 1911.

Influence of the Work

Although a physician, Dr. Graham is also a most efficient evangelist. He is assisted by Mrs. Graham, who is an able linguist and does much work in translation and revision besides publishing tracts, Sunday School lessons, etc. In addition to work for the Filipinos, which resulted in forty-one adult baptisms in 1911, Dr. Graham conducts each Sunday in his home a religious

service for Americans. Their appreciation is seen in the gift of a horse and buggy for use on the eighty-five kilometers of macadamized road lately built and in the contribution of several hundred dollars for the new hospital. Six young men, who were converted and received their first Bible training in the home of Dr. Graham, have dedicated their lives to the preaching of the gospel and are now receiving further instruction at Silliman Institute. With their addition to the working force of Bohol Island, the combination of medical and evangelistic work under Dr. and Mrs. Graham's leadership will give promise of great fruitfulness.

At the same time that Bohol was supplied with medical help, Dr. Robert Carter was sent to Leyte Station where he established a dispensary at the town of Maasin. His work was interrupted by his absence on furlough. Because of a shortage of physicians in the mission it was closed during a part of 1912 by his transfer to Dumaguete to care for Dr. Langheim's work. The number of patients treated in the four months succeeding Dr. Carter's return from furlough was at the rate of about 10,000 a year. This indicates that there is a good outlook for this work among the 500,000 people of the island. It has already done much to remove prejudice against Protestant Christianity. Dr. and Mrs. Carter, however, have recently been transferred to Albay to care for important work there.

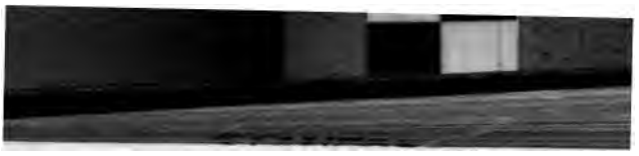
Bicol Field

There is great need for the establishment of medical mission work in the Bicol field embracing the three provinces of Albay, Sorsogon and Ambos Camparinos. Among the 700,000 Bicol speak-

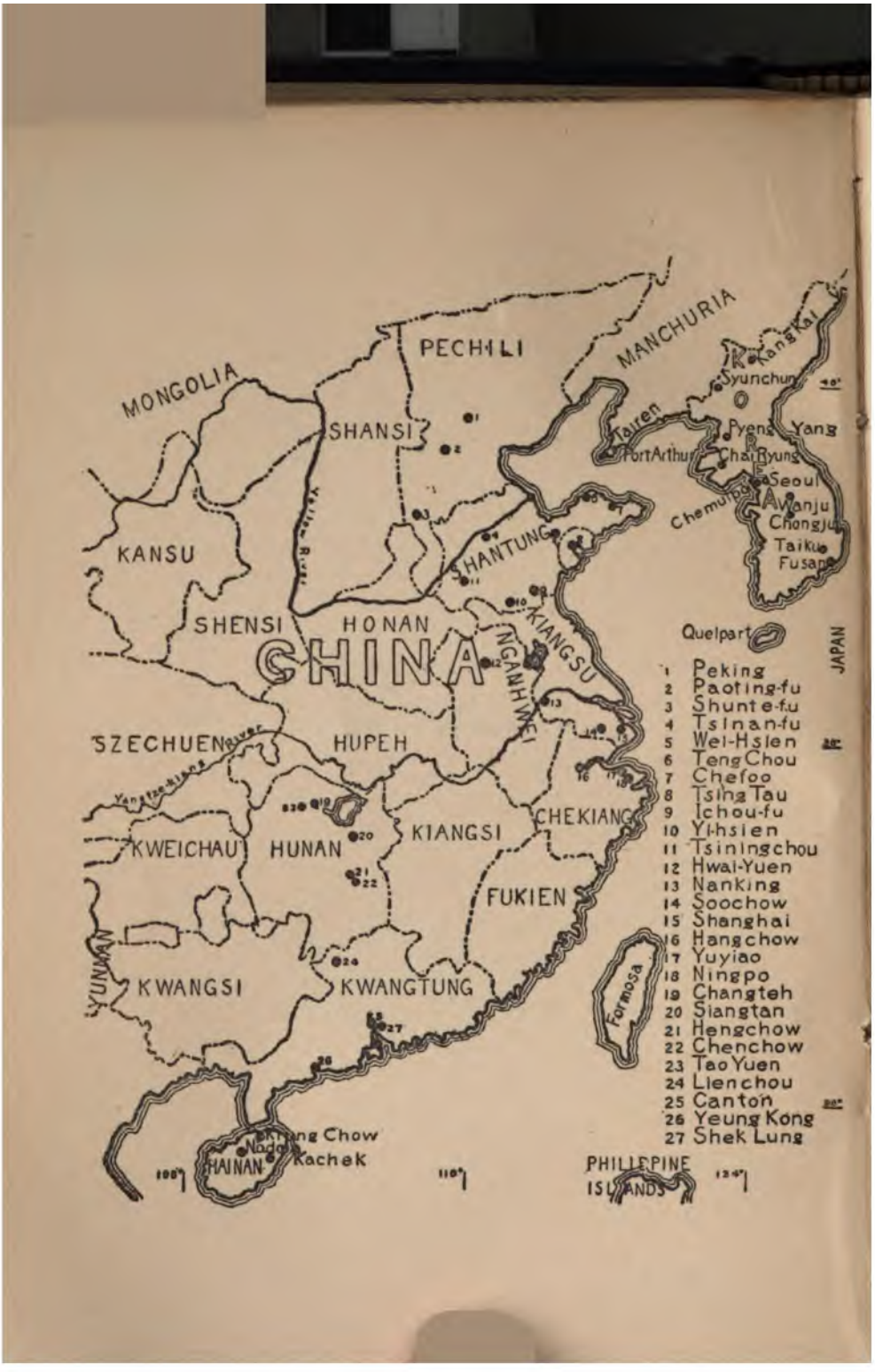
ing people in this territory there are no medical missions of any character. A physician and wife equipped with a hospital should be provided at once to care for the suffering, to add to the evangelistic appeal the force of Christian philanthropy and to furnish another avenue through which the direct gospel message may find its way to burdened hearts.

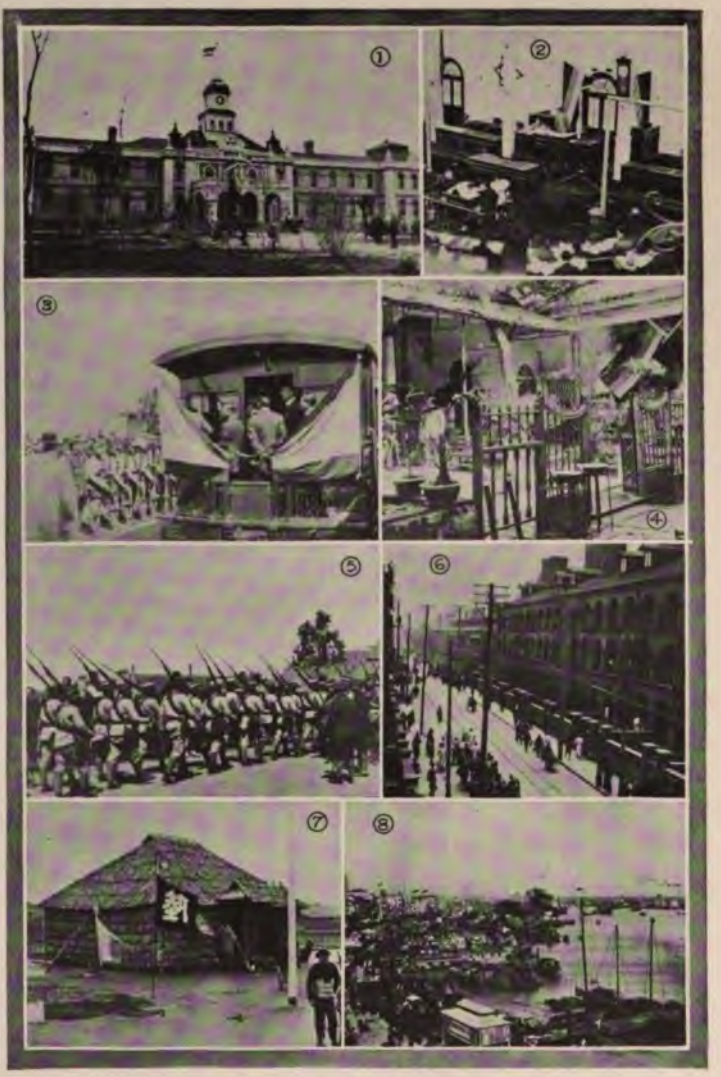
Conclusion No thoughtful Christian who knows the present situation in the Philippines can be satisfied with the provision which the Government has been able to make for medical help in the eleven larger islands to say nothing of the hundreds of smaller inhabited ones which lie in the archipelago. Another generation may see these splendid ideals realized, but today and for years to come, this undeveloped system must be largely supplemented by the best medical missions which the church can provide. The material progress made in the Philippines since the American occupation in 1898 is a source of pride to every well informed American. We may also have a justifiable pride in trying to do for the Filipino, religiously, as splendid a piece of work as our statesmen are accomplishing in a governmental way. If the church will consecrate life and gifts and thought and prayer to the carrying on of the evangelistic, educational and medical work of our missions in the Philippines, it is not too much to hope that, by the grace of God, we may be able to present to the world these islands as the first people of any considerable size in the tropical Orient to be won to evangelical Christianity.





MISSIONS IN CHINA.


MONGOLIA
PECHILI
MANCHURIA
SHANSI
KANSU
SHENSI
HONAN
CHINA
SHANTUNG
KIANGSU
NGANHWEI
SZECHUEN
HUPEH
KWEICHAU
HUNAN
KIANGSI
CHEKIANG
FUKIEN
KWANGSI
KWANGTUNG
YUNNAN
HAINAN
Kachek
Formosa
PHILIPPINE ISLANDS
JAPAN
Quelpart
Fusan
Taiku
Seoul
Chemulpo
Fort Arthur
Dairen
Syunchun
Kang Kai
Pyeng Yang
Chai Ryung
Wanju
Chong Ju
1 Peking
2 Paoting-fu
3 Shunte-fu
4 Tsinan-fu
5 Wei-Hsien
6 Teng Chou
7 Chefoo
8 Tsing Tau
9 Ichou-fu
10 Yi-hsien
11 Tsiningchou
12 Hwai-Yuen
13 Nanking
14 Soochow
15 Shanghai
16 Hangchow
17 Yuyiao
18 Ningpo
19 Changteh
20 Siangtan
21 Hengchow
22 Chenchow
23 Tao Yuen
24 Lienchou
25 Canton
26 Yeung Kong
27 Shek Lung



NEW CHINA

1. National Assembly Hall, Nanking
2. First Assembly in Session, Nanking
3. Sun Yat Sen, Special Train
4. Political Lecture Hall, Canton
5. Soldiers Greeting Dr. Sun
6. A Shanghai Street
7. Railroad Station Guard House
8. The Bund, Canton

CHAPTER XIII

EVANGELISM IN CHINA.

TO fully understand the Chinese, one must be born a Chinaman. This is true; but it is also true that to fully understand any man it is necessary to be that man. But such seeming impossibilities as psychically identifying and regenerating oneself with, and into, another race, or another individual, are in reality not impossibilities at all. In other words, it is quite possible to understand the Chinese, and it is quite possible to understand any person, for it is quite possible to put oneself in the place of another. Christ, being in the form of God, and equal with God, made Himself of no reputation, and took upon Him the form of a servant and was made in the likeness of man, and being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross. This, in a sense, is what every true missionary is doing,—he is identifying himself with the people to whom he goes with the gospel message. Just in the measure in which he does this, he understands the people and is successful, for just in such measure can the people understand the missionary and his message. "For who among men knoweth the things of a man save the spirit of man which is in him?"

When a few years ago the Rev. Hunter Corbett,

D. D., of Chefoo, China, was elected Moderator of the General Assembly, there was a Chinese elder from the Los Angeles Presbytery sitting as commissioner in that Assembly, clad in Chinese clothes and wearing a queue. Immediately after Dr. Corbett's election, this Chinese elder exclaimed, "They have honored one of my own countrymen and chosen him as Moderator of this Assembly! From henceforth I will be an American!" He immediately went out, had his queue cut off, doffed his Chinese clothes, donned a suit of American made clothing, just to show his appreciation of the Assembly's appreciation of one who had so thoroughly identified himself with the Chinese as to be understood by them as one of their own race. This is the secret of Dr. Hunter Corbett's success in China. The question of understanding the Chinese is simply the question of making the Chinaman understand you; and this is simply, or profoundly, the question of denying oneself, taking up the cross and following Christ. Such a course will solve the Chinese puzzle. The individual, the church or the nation which most nearly proceeds according to this principle will come nearest the goal of understanding the Chinaman, and of being understood by him. In this chapter we shall undertake to discuss and present Evangelism in China in the light of the above principle, with the desire of promoting the happy and speedy solution of the greatest political, social, economic, and religious problem of the day, viz:—How can China be saved?

The Problem Analyzed

1. Politically

China has a population variously estimated, but numbering possibly 400,000,000 people. These people are divided into eighteen separate provinces with

four shadowy dependencies: Mongolia, Manchuria, Thibet, and Chinese Turkestan. These last named are something more than ghosts of departed members of the Chinese Empire. The real ghosts of such departed members are Korea, Burma, Siam and Annam. But the eighteen provinces are all living and flourishing members of a new Republic which was born after more than four thousand years of travail, and which, as such, has been welcomed all too grudgingly into the family of nations, especially by the crowned members of that family. The United States of America has, however, shown, we are glad to say, a more cordial spirit toward this new sister republic. Minerva, we are told, sprang full grown from the brow of Jupiter. China, whether full grown or not at the time of her birth as a republic, was so large as to make it difficult for any one or all of the sister nations of the earth to handle her. The eighteen provinces of China proper have an average area of 75,000 square miles, while the average area of the states of the United States of America is only 62,000 square miles. These same provinces have an average population of 21,000,000, while the average population of the states of the U. S. A. is only 1,570,000. The total area of China is 4,200,000 square miles, while that of the United States excluding Alaska, is 3,000,000 square miles.

The Chinese people were reported at first as being totally unprepared for a republican form of government. But a closer study of the facts shows that in many ways they are quite well prepared. Dr. W. A. P. Martin, of Peking, who has spent half a century in China and is one of the ablest students

of the Chinese people now living, said to the writer: "I am very hopeful of the ultimate success of this new Republic. The Chinese people are the most democratic people on earth." Mr. W. W. Yen, Assistant Secretary of State in the Chinese Republic, with whom we discussed the situation at some length, called our attention to the fact that "the various Chinese provinces have always been accustomed to governing themselves quite largely, and that the new republican form of government is not foreign to the instincts of the people." He also said, "The United States of America did not get together in their present happy federal relations until after years of discussion, strife and struggle over the question of the rights of the various states. We must not expect the various provinces of China, and the new Republic of China to adjust their political affairs all at once, and without some disturbances and differences." In a personal interview which we had with Mr. Tang Shao Yi, the first Prime Minister of the Chinese Republic, he emphasized the point that, "Time must be given for educating the people and for the organization of a strong central government. These things cannot be done in a moment. It will take years of reform and education; but I am optimistic and believe the Republic of China has come to stay." The fact is, China is not a stranger to good government. During the T'ang Dynasty, from 620 to 907 A. D., history records that, "China was probably the most civilized country on earth; the darkest days of the West, when Europe was wrapped in the ignorance and degradation of the Middle Ages, formed the brightest era of the East. China exercised a humanizing effect on all the sur-

rounding countries and led their inhabitants to see the benefits and understand the management of a government where the laws were above the officers."

2. The Social Side of the Question

We asked a bright Chinese lad, eighteen years of age, as he tramped along beside our donkey while we journeyed on one of our inland China trips, if he would go with us to America. He said he would like very much to do so, but that he could not leave his grandmother. His father and mother were both dead, and if he should go away, who would support his grandmother? This well illustrates two sides of Chinese social life,—the individual and the family. Dr. Arthur H. Smith says: "In Western lands we are familiar with the thought of the individual as the social unit, and the processes of individualization begin early, and are soon completed. In China, on the other hand, the family or the clan, is the unit, and the individual is but a cog in a long series of wheels, which are all moved by the same common impulse, and inevitably in the same direction." There is enough truth in this to make it worth quoting, but the recent revolution has shown up the individualistic side of the Chinaman in a new light. He is not a part of "a cast iron" system, or a member of a "changeless race," in which "no new ideas can penetrate or penetrating can find lodgement." He is a social being of high ideals. He is an individual with strong personal convictions both with regard to himself, his family, and his country, and is able to execute those convictions. Thus, as Dr. Smith says, "Unity in variety, and variety in unity is one of the most marked characteristics of the Chinese race. The cohesion of

the Chinese with one another is a quality so universal and so remarkable that it resembles chemical attraction. Their guilds and secret societies hold together without the aid of law, often against law, with a tenacity that cannot be surpassed." Yet, on the other hand, while there is no system of caste in China, "there is a broad gulf between the different classes of society. The learned and the unlearned live in different worlds."

3. The Economic Side of the Question

It is reported that in their characteristic conversation, the Spaniard says, "Tomorrow"; the Filipino says, "I don't know"; the American says, "Hurry"; the Chinaman says, "Money." We have been told over and over again by those who understand the Chinese language, that the burden of all conversation on the part of the Chinese people is either "money" or "food". This is not to be wondered at, when it is remembered "that despite the unrivalled and tireless industry of the inhabitants of China, poverty is the keynote of this great country."

China is a country where the dogs fatten on the people who starve to death. We ourselves have seen the dead and dying lying in awful ghastliness along the streets where their strength from starvation failed them, and where, the missionaries told us, they would remain until the dogs were too full to eat more. We have seen multitudes upon multitudes stand at the gates of famine relief compounds hoping only to gather up the crumbs of bean bread which might be left after other more fortunate thousands had carried away their allowances with jealous regard for every scrap. We visited one great pawn shop where eight-



A CHINESE HIGH OFFICIAL

A COAL AND RAILROAD MAGNATE



SOCIAL AND INDUSTRIAL FEATURES

1. Official Calling on Missionary, Yihsien
2. Railroad Construction, Ningpo
3. A New Power in Old China
4. A Coal Mining Shaft
5. Beggar, Representative of Multitude
6. & 7. Pawn Shop, 10,000 Hoes, and Rolls of Clothing
8. Chinese Commercial Press Manager, Shanghai



een large buildings were filled with clothing, pawned by the owners for a small pittance to buy food; there, also, we saw 10,000 hoes which had been received from gardeners who had been given ten cents each for this tool of labor which in their dire extremity was no longer serviceable to them, either because they were too weak to dig, or because gardening was then profitless by reason of the famine and the floods.

Yet not twenty-five miles away from such terrible scenes we visited one of the largest coal mining industries in China, where the coal vein is said to be thirty-three feet thick and many miles in length. One of the principal stockholders and officers of this coal mining company assured us that the resources of China were fabulous. Near this great coal deposit there are immense stores of iron, as is also the case in other sections of China where coal is found in abundance. This Chinese coal baron and railroad magnate spent hours showing us around and over his magnificent plant,—coal yards and grounds. He twice placed a special train free of charge at our disposal. The company has an investment of $2,000,000 in their coal plant and rolling stock. But this mining plant near Yihsien is but a small beginning of what is sure to become one of the great industries of China. It is said that coal is abundant in nearly all the provinces, especially in Yun-nan, Kwang-si, and Shen-si, where it is estimated there are three hundred billion tons. I asked the gentleman referred to above, what wages he paid his men a day. He has 3,000 men in his employ, and he informed me that he paid them the magnificent sum of seven cents a day. My son, who was with me and heard the answer, whispered to

me on the side, "No wonder he is rich; he gets his coal dug for almost nothing and sells it at a good round price." Just then I saw one of his workmen lying, as I at first thought, dead by a coke kiln. I stopped to examine him while the rest of our party passed on. He was not dead but apparently starving to death. I threw him some small change and ran to catch up with my host, saying under my breath, "There will occur, some day soon, one of the greatest industrial revolutions in China the world has ever seen." Labor guilds are numerous in China now, and have existed for centuries. But when they get the spirit of Western ways, nothing can prevent a great increase in wages all over China. Now, stone dressers, masons, and builders receive only from five to fifteen cents a day. There are now 3,000,000 people in China starving to death, and 300,000,000 more are fighting day and night to keep the wolf from the door.

4. The Religious Element in the Problem

China has four non-Christian religious systems which may be said to be or to have become indigenous. Two of these are importations from other countries, two are native to China. Those native to China are Confucianism and Taoism; those of foreign origin are Buddhism and Mohammedanism.

Mohammedanism

Unlike the other three religious systems of China, Mohammedanism refuses to allow its adherents to merge and mingle socially and religiously with the followers of other faiths. The Mohammedans of China number about twenty millions, residing largely in the provinces of Kansuh, Hunan and Shensi. They are in China rather than of China. They do not intermarry and may be



HEATHEN TEMPLES AND RITES, CHINA

1. Confucius' Grave, Kufu
2. Pillars of Kufu Temple
3. Buddhist Prayer Wheel, Peking
4. Confucius' Temple, Kufu
5. Idol Found in Street
6. Approach to Grave of Confucius
7. Ancestral Grave Worship
8. Taoist Temple, Chefoo
9. Temple of Heaven Altar, Peking
10. Temple of Heaven, Peking
11. Lahma Temple, Peking

physically differentiated by their high cheek bones and prominent noses. They are in China, as elsewhere, "violent in temper, cruel in disposition, and some of them take readily to the life of the free-booter." One of the colors of the flag of the new Republic represents the Mohammedan constituency; showing thus their recognized importance as a people, and also exhibiting the fact that "they form a mechanical rather than a chemical mixture with the Chinese."

Confucianism, Taoism and Buddhism

It is not thus with Confucianism, Taoism and Buddhism. While it is true that Confucianism is the great religion of China; and, as has been said, "China and Confucianism are synonymous terms"; and while "every Chinese is a Confucianist, most of them are likewise Buddhists and Taoists as well." Dr. Martin discriminates between these three religions of China as, Ethical (Confucianism), Physical (Taoism), and Metaphysical (Buddhism). One thing may be said of all of these religions as practiced in China, and in saying it I quote no less an authority than Dr. Arthur H. Smith: "There is nothing revolting or licentious in any form of worship in China, a fact in itself as remarkable as is the entire freedom of the Chinese classics from everything objectionable from this point of view."

But, on the other hand, there is not enough good in any of these religions or in all of them combined to save China. These religions have all had full opportunity to prove themselves and they have failed to produce anything like satisfactory results when judged in the light of, and by the standards and fruits of Christianity. Of Confucianism it has been well said:



RUINS OF THE MANCHU QUARTERS, NANKING

After the Capture by the Republican Forces

"Its view of God is defective; its view of man is inadequate, and it has no explanation of the relation between the two." Of Taoism, it is undoubtedly true that it "has greatly harmed the Chinese, and has furnished most of their superstitions and cunning frauds. Its present influence for good is practically nil." Of the Buddhism of China we may say that it is not atheistic. Yet it is also true that it has little power for good over the people.

After all has been said about the religions of China, the real, dominating religious force in China is **fear of the dead.** Through fear of the dead the people are all their life-time subject to bondage. It is the graveyard that keeps China poor, and wretched, and miserable both spiritually and physically. Out of our car window, as it stood still for two minutes on the rails, we counted fifty graveyards, which, with their decorations and groves filled the landscape as far as eye could reach, preempting thousands of acres of most fertile fields. So it is all over China. Millions and millions of the best acres in China that should be filled with ricks of gathered grain for the living, are occupied with huge grave mounds rounded up in reverence for that grim reaper,—Death. "Confucianist, Taoist, and Buddhist disagree on many points. But on this rock of ancestral worship they stand undivided."

The Present Political Bearing on Evangelism in China

Up until the beginning of 1912, the government of China was opposed to the Christian religion. No Christian could hold an official position in the government, because no Christian could subscribe to the heathen and idolatrous



RUINS OF THE MANCHU QUARTERS, NANKING

After the Capture by the Republican Forces



forms required. Confucianism was the State religion. But, under the law of the Republic, all this was changed. The first President, Yuan Shih Kai, is said to be a nominal Christian, as was likewise the first Prime Minister, Tang Shao Yi. Many of the members of the National Assembly are Christians, and also many of the Provincial Governors and officials are either professed Christians or favorable to Christianity. Religious toleration is written into the new Constitution and has become a part of the practice and life of the New China. It has even been seriously proposed to make Christianity the State Religion of China.

This does not mean that Christianity has or will have all free sailing. Advocates of the old religious systems are undertaking to revamp them. Religious toleration is good; yet it gives a free field for all religions not only, but also for irreligion. Rev. G. H. Bonfield, whom we met in Shanghai, says: "Without question attempts will be made to reconstruct Chinese thought on the basis of Confucian teaching with a little Western science and religion thrown in." While we were in China a learned European Professor was already on the ground advocating that Confucianism should be made the basis of China's new state religion. In Canton, it is said, the Bible is being attacked as untrue and it is argued that neither God nor devil exist. In Manchuria a "No God sect" is said to be in active existence, including in its membership some of the best government students.

Evangelistic History

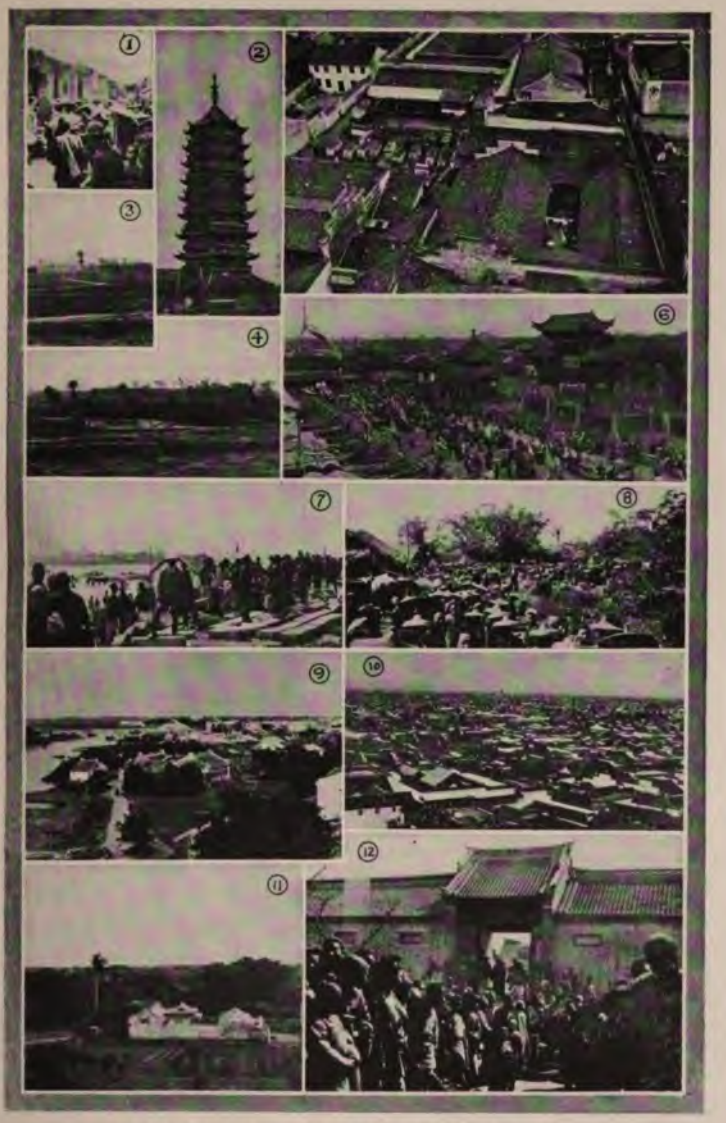
Protestant missionary evangelism began in China more than one hundred years ago, when, in 1807, Robert Morrison hid

himself away in a Canton warehouse and began to live the Christ life in the midst of gross darkness and heathenish hatred, giving himself to the study of the language and to the life of the people. A creditable authority says: "When Morrison died in Canton in 1834, the prospect of the extension of the evangelistic work was nearly as dark as when he landed. Only three assistants had come to his help."

But with the conclusion of the Opium War between Great Britain and China in 1842, ports for trade and for the residence of foreigners were opened at Canton, Amoy, Ningpo, and Shanghai, to which ports missionaries were promptly sent. The American Presbyterian Board was among the first to send missionaries to occupy these port cities which were entered in quick succession, Ningpo and Canton being the first to receive them. That denomination has now in China, seven flourishing missions, over 330 missionaries, occupying thirty-one well established stations, with upward of 22,000 communicant Christians. All Protestant churches in China have now a total missionary force of 4,300 workers from western lands. There are in addition, 11,700 leaders of the Chinese Christian Church, which has a total membership of about 300,000 members.

Different Fields of Presbyterian Evangelism in China

The seven China missions of the Presbyterian Board, U. S. A., are, in the order of their historical beginning, — Central China, South China, Shantung, North China, Hainan, Kiang-an, Hunan. These Missions, through territorial arrangements with other Missions, and in the general distribution of missionary responsibility, may justly be



SOME FIELDS OF EVANGELISM IN CHINA

1. Street Crowd, Kacheck
2. Pagoda Overlooking Soochow
3. 4. 7. Prospective Station, Tenghsien
5. Ningpo From Pagoda Top
6. Nanking From Pagoda Top
8. Market Day Interior Hainan
9. Hoihow From Church Tower
10. Hangchow From Temple Hill
11. Heathen Temple Centers
12. Street of Yihsien



said to be responsible for the evangelization of at least 40,000,000 people. Thus the responsibility of the Presbyterian Church, U. S. A., for evangelistic work in China is represented by one tenth of the population of China. The Presbyterian fields of operation are somewhat indicated as to their location by the names of the Missions. The story of each Mission is the story of the cross endured heroically by obedient servants of Jesus Christ who have counted not their lives dear unto themselves. It is illustrative that lines connecting the various Presbyterian missions in China, in a general way form the figure of a cross, with its arms reaching from Peking to Canton; with the head of the cross in Shanghai, and the foot of the cross in Chieng Mai, Laos.

The Central China Mission

Ningpo was one of the first places occupied by the Presbyterians as a mission station in China. Work was begun in that city by the Presbyterians, June 21, 1844. Their first missionary was D. B. McCartee, M. D. A tablet in the "North Bank" chapel of that station, erected to the memory of this great and good pioneer missionary, states:—"For thirty years in China, and for twenty-seven years in Japan he labored lovingly and unceasingly for the salvation of his fellowmen." He died in San Francisco, July 17, 1900. His last message was, "Give my love to all."

From this center at Ningpo have sprung several mission stations, and indeed several Missions. The plant was at first called the Ningpo Mission. On July 18, 1850, the Rev. and Mrs. J. K. Wight were sent from Ningpo to start a mission in Shanghai. A footing was also secured in Hangchow by the Rev. J. S. Nevius

of Ningpo. His first visit was made near the close of 1858. Each of these enterprises was called at that time a "Mission." But on November 3, 1868, a committee of the three missions met to consider a plan of union which led to the formation of the "Central China Mission," and what before were called missions, have since been styled stations.

At Ningpo, also, was organized by the Presbyterians the first Protestant Church in China. The organization was effected May 17, 1845, with seven members. The church has a membership now of 350; but, as "the mother church of China," many of its members have moved to other parts of the country. When we visited the church, its active, aggressive spirit impressed us most favorably. In one room was being conducted a day school for boys; in another room was a meeting for women; in other parts repair works, enlarging the capacity of the building, were going on. A union revival meeting, lasting several days, had just been held in the church. At one of these services over 1,200 people were in attendance. It was in one of the rooms of this historic church that Dr. W. A. P. Martin, now of Peking, wrote his "Evidences of Christianity," which is one of the standard works in use in China today. This old First Church of China, we are glad to say, is located within the walls of Ningpo, which is a city of about 500,000 people; it thus serves as a model center of evangelism in a great city. The Rev. H. K. Wright was the foreign pastor of the church when we visited the plant.

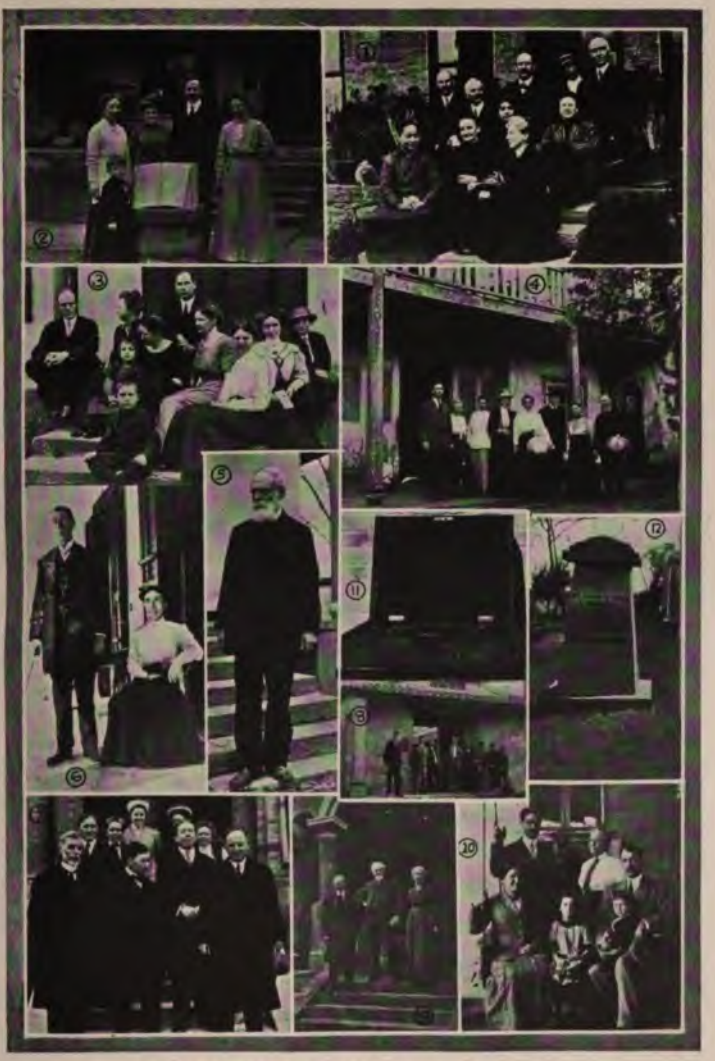
A mission chapel, also located within the walls of the city, is connected with the church. Daily services have been conducted in this chapel for a generation.





GROUPS OF MISSIONARIES

1. Yihsien Workers
2. Chefoo Force
3. C. H. Fenn, D.D., Peking
4. Hunter Corbett, D.D., Chefoo
5. Weihsien Group
6. Poating-fu Personnel
7. W. A. P. Martin, D.D., L.L.D., Peking
8. Some Lady Laborers of Peking
9. Tsingtau Men Missionaries



GROUPS OF MISSIONARIES (Continued)

1. Some Yu-Yao workers
2. Ningpo Force, Lowrie's Bible
3. Hangchow Corps
4. Hainan Pioneers, Kiungchow
5. The Rev. Charles Leaman, Nanking
6. A. A. Fulton, D.D., and Wife, Canton
7. Nanking Heralds
8. Kacheck Company, Compound Gate
9. J. M. W. Farnham, D.D., and Wife, Shanghai
10. Hoihow, Nodoa, Kacheck Representatives
11. "The Empress Dowager Bible" Case
12. Tomb of Walter M. Lowrie, Ningpo

Miss Edith C. Dickie superintends work in the chapel, and is otherwise associated with the evangelistic force of the station. The Rev. and Mrs. E. F. Knickerbocker are also actively engaged in the work of evangelism as carried on by this station, much of their time being spent in country itineration. There are a number of outstations and chapels.

Yu-Yao Yu-Yao is a new station connected with this Mission, about forty miles from Ningpo. It is also a walled city and has about 30,000 people. It is the center of a great agricultural district and from the height of the hill just outside the walls, the surrounding country looked to us like a glorious garden of the gods. This city has a self-supporting, self-governing and self-propagating native church. This church is also a model of Christian activity and progress. The people come to it from miles around. They bring their food with them, and cook it in the church kitchen, and eat it in the church dining room. These appointments of the church are not merely conveniences; they are necessities. This church is an illustration of other distinctively Chinese managed churches where up-to-date, practical methods are employed in carrying forward their work.

Another purely Chinese managed church, is the New Market Church, forty miles distant from Hangchow. This church has been entirely self-supporting since 1905. The people come to it from a distance of ten miles. They were helped to build the church proper; then they themselves bought land and built a kitchen and dining room capable of accommodating 200 people. Then they enlarged their church building to seat 300 people. They then bought a future site for

a new church and walled it in. They then opened a day school with boarding school department. They have now erected a school building with dormitory, kitchen and dining room, also two recitation rooms, and accommodations for two teachers. The success of the enterprise, all along the line, is due to the initiative within the church, under the leadership of the native pastor, who has been in charge of the church for twenty years. The New Market Church numbers 180 members, and the Yu-Yao Church has a membership of 200. The former is the Rev. F. W. Bible's district, and the latter is the field of the Rev. J. E. Shoemaker. At Yu-Yao is also Miss L. M. Rollestone, whose work is largely and efficiently evangelistic, co-operative with the similar activities of Mr. Shoemaker, working especially among and for the women.

The Shanghai Station

The first Presbyterian member to engage in mission work in Shanghai was the Rev. Walter Macon Lowrie, son of the Hon. Walter Lowrie, then Secretary of the Presbyterian Foreign Board. He came to represent the Ningpo missionaries and was in Shanghai from June to August, 1847, working with delegates from other Boards on the translation of the scriptures. Mr. Lowrie was also the first Presbyterian missionary to fall as a martyr in China. He was killed by pirates while enroute by boat from Shanghai to Ningpo, August, 1847. The pirates threw him overboard into the sea and he perished in the water, but not before he had thrown his Bible back upon the deck of the boat as a testimony of his longing desire to give the gospel to these people.

Shanghai was entered and opened as a mission station on July 18, 1850, by the Rev. and Mrs. J. K. Wight;

the Rev. M. S. Culbertson coming from Ningpo at the same time, as Mr. Lowrie's successor on the Bible Translation Committee. Another successor to Walter M. Lowrie who must be mentioned, is his younger brother Reuben who felt that "God had called him to go to the front, seize up and bear on to victory the blood stained banner that had fallen from the hand of his murdered brother." With his young wife he reached Shanghai, September 30, 1854.

Not until about ten years after the station was opened was a church organized in Shanghai, although Wight and Lowrie had spent much time preaching and itinerating. Even then the church which was organized February 6, 1860, consisted of only four members, and but one of those was a native convert, Nae Kwae. His conversion was on this wise, and illustrates the spirit of the missionaries in their evangelistic earnestness:- "One day Nae Kwae entered Mr. Lowrie's study and found the latter in tears. Touched by the missionary's evident grief, he asked what was the matter, whether the home mail had brought sad news? Mr. Lowrie answered, 'No; but every mail brings letters from my father hoping for the conversion of the Chinese, and I can only write back every time, There are none yet who believe. Why is it there are none who believe?' Nae Kwae was moved by this and gave himself unreservedly to Christ." Now that church is self-supporting with a fine building of its own erected by Chinese funds; it has a membership of 250 native Christians, and a large Bible school. Not only so, two other self-supporting churches have gone out from it,—one known as the Lowrie Memorial Church. There are at present over 600 native Chris-

tians connected with the Presbyterian work in Shanghai.

It was our privilege to participate in the Easter service of the Press Presbyterian Church, at which service the native pastor inducted into office and ordained two new deacons, received into church membership and baptized five adult converts; he also baptized five infants, and administered the communion to about 300 people. In the audience were a number of very prominent Chinese people, among others a lady Chinese doctor from Dr. Mary Fulton's Medical College of Canton. She is known as the Florence Nightingale of China,—Dr. Cheung Chuk Kwan. Her picture recently appeared in the Literary Digest. She came to church in an automobile. Although the Rev. Geo. F. Fitch, D. D., and Mrs. Fitch, are actively interested and cooperative in this church, the service was wholly in the hands of the native pastor, and the church is entirely self-supporting, self-propagating and self-governing.

The same is true of the South Gate Presbyterian Church in Shanghai, where in the afternoon of the same day as above, we also attended special Easter Day services. The service was almost wholly conducted by the Chinese themselves, largely by the students, girls and boys, young men and women, of the two schools at that place. The evangelistic spirit manifested here speaks well for the example of evangelism furnished them by the missionary leaders of the past and present. Mrs. J. A. Silsby, the Rev. and Mrs. John N. Espey, the Rev. Geo. E. Partch and Miss Emma Silver are at present the "faithful few" definitely designated evangelistic missionaries of the Shanghai Station.



PICTURED FORCES OF EVANGELISM IN CHINA

1. Rev. C. E. Scott and Chinese Elder, Tsing Tau. 2. The "Mother Church" of China, Ningpo. 3. Martyr Memorial Church, Paotingfu. 4. Interior Institutional Church, Yu-Yao. 5. Dr. Martyn at His Desk With Chinese Secretary. 6. Dr.Hamilton at Street Chapel, Tsinanfu. 7. Women's Society Prayer Meeting, Chefoo. 8. Shanghai Press, Dr. Fitch Superintendent. 9. Chinese Pastor, Family and Bible Women. 10. Union Church Congregation, Tsinanfu. 11. Paotingfu Memorial Monument. 12. Dr. Corbett, Dr. Elterich and Helpers at Street Chapel, Chefoo. 13. & 14. Samuel J. Mills and Charles Eames in Famine Relief Work. 15. Cakes of Bean Bread for Famine Sufferers.



The Shanghai Press

An evangelistic agency which does business for the Kingdom not only in the Central China Mission, but all over China, is the Presbyterian Press of Shanghai. This is under the superintendence of the Rev. G. F. Fitch, D. D. Dr. Fitch and his predecessors have made this one of the greatest printing plants in the missionary world. It ranks beside the great Presbyterian Press of Beirut. The invested capital amounts to $200,000 (Mexican) and its business is large both in a commercial and in a missionary way.

Surely this Press has an important part to play in the New China. This is the time to flood China with the very best literature which the very best minds of the present day can supply. Infidel books from Japan and other countries are already flowing into the New Republic with blighting and demoralizing effects. Such men as the veteran Presbyterian missionary of Shanghai, the Rev. J. M. W. Farnham, D. D., who went to China in 1859, has done yeoman's service in creating and circulating good literature throughout that country. He is still bringing forth fruit in old age, as Secretary of the Chinese Tract Society and translator for the Mission. But many more men of high literary and Christian culture should be set aside for this exceedingly important branch of evangelistic effort. The Press should be kept busy with a capacity greatly enlarged, printing and pouring forth literature distinctly and directly for the religious instruction of the awakened and voracious mind of the Chinese people.

Hangchow Station

The Hangchow Station was opened on the 6th day of April, 1859, when the Rev. and Mrs. J. S. Nevius of Ningpo took up

their residence there. This is one of the largest and one of the most important cities historically and at present in China. It is one of the old Capitols of China and has today about one million inhabitants. Two splendid sites, in districts most suitable, have been secured for Evangelistic Institutional work—one for men and the other for women. These centers of evangelism are in the heart of the great business and residence parts of Hangchow. The one for men is near the forks of several important streets, and near the "Big Street" of the city. As we walked through these crowded streets for miles, with people, people everywhere, and not a ray of Christian light anywhere, we appreciated the wisdom of our guide, the Rev. F. W. Bible, as he pointed out and painted with eloquent words the great opportunities there were for such institutions, if they were well and suitably furnished.

But the pathos and weakness of it all is, that, in this great city field and much of the surrounding country reaching away in some directions one hundred miles, with a population of at least 1,000,000 people, dependent wholly upon the missionary activities of the Presbyterian Church, U. S. A., there is JUST ONE American missionary who is definitely detailed for evangelistic preaching and itineration. He is burdened near unto death, and I fear will be dead before the church wakes up to realize his worth and her own opportunity, unless some unusual alarm shall be sounded in her ears. There is in the city of Hangchow, a Presbyterian Church with a membership of 270, which is entirely self-supporting and self-governing. Last year the church received forty-nine people

into its membership, and at present there are seventy-five inquirers.

The Soochow Station

Soochow is one of the large walled cities of Central China, having a population of perhaps one million people. Work was first begun here in 1869 by a layman, Mr. Charles Schmidt, who had been connected with the Imperial Army at the time of the Tai Ping Rebellion, but, having been converted, he gave himself to Christian work in Soochow. The Presbyterian Mission Station was not regularly established, however, until October, 1872.

Extensive itinerating tours have from the first been a feature of the evangelistic work of this station. The Rev. J. N. Hayes, D. D., and Mrs. Hayes, who are the senior members of the station at present, went to Soochow in 1882. These able missionaries are now assisted in the evangelistic phase of this work by the Rev. and Mrs. O. C. Crawford and the Rev. and Mrs. Frank H. Throop.

We stood with them on the heights of the great Pagoda of the city,—one of the greatest pagodas of all China in fact, and viewed far and wide the vast fields of these few missionaries. Our eyes first rested upon the roofs of houses, houses, houses, congested and compacted together for miles on every side. In the dim distance, beyond these ranges of human hives, in each of which there are from five to twenty human beings, we can barely discern the city wall; then on and away for many miles we scan the country thickly dotted with villages, villages, in each one of which there are from twenty to fifty families. But before we reach the boundaries of the extensive parish of this handful of missionaries

"Striving one against a million
To obey the Lord's command,"

the earth has bowed itself, and the heavens have dropped their curtain, and only the eye of faith, hope and love follow the missionary as he goes on his long round of preaching the gospel to those suffering, sorrowing, sinning multitudes.

The South China Mission

The South China Mission has gone through various evolutions with different names attached to the different stages of development. The first work for China was done by missionaries sent to Singapore in 1838. The route thither was via Macao, a Portuguese settlement on the coast of China south of Canton about fifty miles. Reference has been made in these pages to the Rev. Robert W. Orr and the Rev. John A. Mitchell, who were the first Presbyterian missionaries to pioneer the work of gaining an entrance to China.

Other missionaries followed in 1841, among them James C. Hepburn, M. D., and Mrs. Hepburn. Dr. Hepburn has only recently died. His was a long service both in China and Japan. We wrote the above words within a stone's throw of his former home and dispensary in Yokohama, Japan, where for many years he did a noble work for the Master.

Reference has also been made to the Rev. Walter M. Lowrie who went out in 1842. On the voyage from Macao to Singapore, he was shipwrecked, and, after spending days in an open boat, returned to Macao, and a little later went to Ningpo.

The Canton Station

What is now known as the South China Mission, occupied its first station in China proper in 1845. This station was

Canton; and the Mission was then known as the Canton Mission. "The Rev. Andrew P. Happer, D.D., and his associates were not able to secure residence in Canton until 1847, and then, they were shut up in their own houses and could only visit the neighboring streets by stealth." Today the Presbyterians are strongly entrenched, although not adequately equipped in Canton.

Canton is a great big city full of small sized Chinamen numbering perhaps 2,000,000 or more. It is composed of the Old Inner City, with a wall, the Old Outer City, and the New Outside City. In the Old Inner City, the Presbyterians have one church and several chapels. They have outside of the city proper, three compounds: the Fati, the Lafayette, and the Kuk Fau or True Light. One of the greatest evangelistic enterprises in South China is to be found in the Lafayette Compound, where the Rev. A. A. Fulton, D. D., has the center of his wide-spread activities extending not only into that part of the city of Canton where the wealthier people live, but also far out into the country many miles beyond the city.

While we were in Canton, the revolution conditions and spirit were in prevailing evidence. The "Shameen," or foreign residence section of the city, was strongly fortified; the old temples were filled with thousands of rough, riotous rebel soldiers enlisted from the ranks of the robber class. A few days later these same soldiers, when requested to lay down their arms or be transferred to other parts, refused to do so, and at least 2,000 people were killed in the outbreak that ensued. In the midst of such conditions our missionaries are going forward with their work, which

has been many times multiplied in opportunity and responsibility since the revolution.

As we studied the sights and scenes in and around Canton we saw, while passing, an open grave from which had been exhumed a dead body. All that was left in the grave was the queue of the dead man. Within the past few months, millions of queues have been cut off. China has arisen as if from the dead but the badge of her past slavery to the non-progressive and anti-foreign Manchu Dynasty has been consigned to the tomb. NOW is the time to clothe China in the robes of Christ's righteousness.

Yeung Kong and Ko-Chau Stations

Work was begun in Yeung Kong in 1886, but was not opened for foreign residence until 1902. The station began operations with the sum total of $1,200 per annum and continued thus for five years. It has a parish to be evangelized and worked, containing one million people. The evangelistic phase of the work is represented by a church organization of about five hundred members, with two church buildings and nine chapels, and two evangelistic missionaries, the Rev. and Mrs. George D. Thompson. The Rev. and Mrs. C. E. Patton are doing evangelistic work from Ko-Chau as a center. Mrs. Patton is also a medical missionary. There are about one and one-half million people in this field. The above missionaries all spoke to us enthusiastically of their work.

The Lien Chow Station

All of the missionaries were obliged temporarily to quit the Lien Chow Station at the time of the late Revolution in China except J. S. Kunkle. He persisted in staying with the work at this interior place, which a

few years ago became one of our martyr stations by the cruel murder of the Rev. and Mrs. John Peale and Mrs. E. C. Machle. Mr. Kunkle wrote us the following suggestive note when he knew that owing to the revolutionary conditions we would not be able to reach his station:—

"Lien Chow, March 4th, 1912.

My Dear Mr. Bradt:—

We regret that your long anticipated visit to Lien Chow has been made impossible. My best wishes for the success of your mission! You will have accomplished much if you make **knowledge** rather than sentiment the basis of missionary interest. Prepare the church for the greatest missionary opportunity of its history,—in China of the coming years!

Yours,
Stewart Kunkle."

We can do no more than say here that the evangelistic opportunity in this field is reported to be one of unprecedented promise; and that Mr. Kunkle and his sister are not able with all their special fitness and devotion, to overtake the work. Their field contains one million people.

Shek-Lung Station

We reached Shek-Lung in a heavy rain, but the Rev. A. J. Fisher and the Rev. P. A. Allured were at the depot to meet us. The missionaries are the most wonderful hosts on earth. How we appreciated the sight of them in the midst of the heathen! These two families were living in one house, and when they took us in, there were five families under the same roof, but it was like heaven to

be with such friends. Mr. Fisher has a field here of 1,000,000 people. Only he and Mrs. Fisher were the workers from America. They have a church of one thousand members, distributed in seventeen chapels and many other preaching places in the various villages contiguous. Mr. Fisher has direction of fifteen native preachers on his field. Another missionary family is to be located here. The compound will then have two missionary residences and one school building.

The city of Shek-Lung has about 1,000,000 people. Our Mission has a fair church and school building located within the city. We visited this plant in a down pour of rain and were repaid by meeting a fine old Christian Chinaman, one of the elders of the church, who was the first Christian in Shek-Lung. He is a great soul winner and has suffered much persecution.

The Island of Hainan

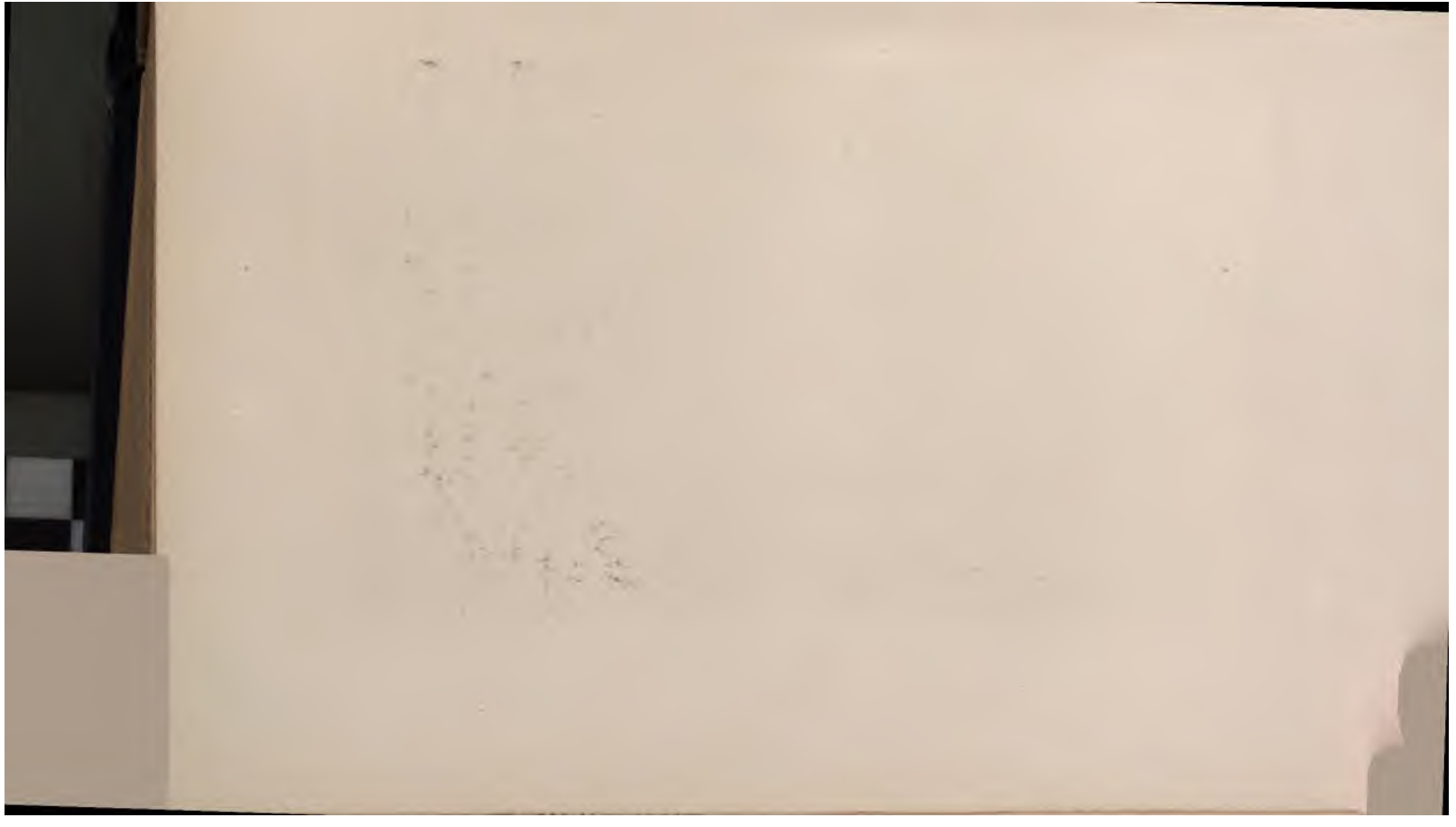
Canton, established about 220 B. C., in the Province of Kwangtung, was captured by the armies of the She Hwang-ti, the Emperor of that time. This was under the house of Han. At this time Kwangtung was a **terra incognito**... How much more the Island of Hainan? But 111 B. C., Lu Po-teh was despatched from the North to subjugate southern territories. He crossed over from the mainland at the Peninsula of Lui-Chow to the "Great Island" and took possession, 110 B. C., and the record says, "In this year, 110 B. C., we commence for the first time to tread on firm historical ground with reference to the Island of Hainan."

The Island was then in possession of savage aborigines dwelling in the forests which covered then as now, the whole interior. These people called themselves Loi, and are known by that name today. They



EAST GATE KIUNGCHOW, HAINAN

Where forty-two persons were killed in a battle during the recentChinese Revolution. Picture shows Christianity's peaceful army of conquest.



are of the Tai Race, found largely in North Siam. The Island was first divided into two parts or prefectures. The southern prefecture was known as Tan Urgh, "Drooping Ear," probably because the chief of those wild tribes residing in that portion of the island, had ears with lobes drawn down until they touched his shoulders. The northern half was called the prefecture of Chu-Yai, signifying the "Pearl Shore," because the mussel beds along the straits of Hainan yielded valuable pearls.

The Island was again subjugated at the time of the Mongol Conquest of China, 1278, and reconstructed as a single prefecture about one hundred years later. In connection with this reconstruction of the Island on a new administrative basis, it was incorporated with the western portion of the Kwangtung Province under the designation of Hainan, i. e., "South of the Sea (Straits)Land." Thus at this time, 1370 A. D., Hainan emerges as an integral part of the Empire of China.

The Loi people persistently held themselves aloof from the Chinese people except to make frequent raids upon the more settled portions of the Island and then return with their plunder into the fastnesses of their mountain resorts and forest home in and on the slopes of the lofty Five Finger and Loi Mother Mountains, which occupy the center of the Island. The Five Finger Mountains are over 6,000 feet high and have probably never been explored to their highest points. The Loi people have been given a separate government for themselves which is managed by themselves, but which is subject to the Chinese government for the Island. Thus, even now, although their depradations

are no more common than those of other lawless people on the Island of whom there are a large number both among the Chinese and the aborigines, the Loi are a distinct and separate folk numbering perhaps a million people of all shades.

Hainan was made a place of exile for offenders at the Court of Peking, as well as for turbulent classes of the Chinese population. But, as there is usually some redeeming feature in all situations, some of those banished to Hainan were among the greatest and best of Chinese students and poets. These gave to the people a cast of culture which the missionaries tell us is apparent today among a small class of people. One such banished scholar and poet was Su-Tung-Po who was exiled to the Island in 1097. Some lines written by him descriptive of the mountains on the west coast are still preserved among the literary references relating to Hainan:

> "Rugged and steep the wild cliffs upward soar,
> Like to no other hills the wide world o'er!
> Wanderer, behold these rocks that line the way
> Cast here superfluous on Creation's Day."

He also wrote a celebrated rhapsodie entitled "The Typhoon." Typhoons are common on the Island still.

The Hainan Mission

Carl C. Jeremiassen, the first organizer of Protestant missionary work on the Island of Hainan, was a Dane. He had been formerly attached to the Chinese Preventative Service to fight pirates and smugglers. He had engaged with these armed robbers in fifteen set battles. His conversion occurred in the home of Dr. J. G. Kerr of Canton, through the efforts, largely, of Mrs. Kerr. Mr. Jeremiassen had saved a few thousand of dollars and

had acquired some knowledge of medicine through the instruction of Dr. Kerr, in connection with his experience in the hospital with which Dr. Kerr was associated. It is said, also, that he was a natural born doctor. Soon after his conversion he decided to undertake mission work at his own charges. His first thought was to go to the Island of Formosa, but, learning that McKay had gone there, he determined on Hainan where he began work in 1881.

Dr. Jeremiassen had a good mind, was a born commander, and was accustomed to exercise his bent along this line. He was very much possessed of the idea that Kiungchow, the capital of Hainan, was the place for the missionaries to reside, rather than Hoihow, the port town three miles away. Hence, for the first ten or twelve years, the missionaries all lived in that city where it was then impossible to buy property and build comfortable houses. However, there is usually some gain where there is loss. In this case the missionaries demonstrated to the world by their plucky determination to hold on in spite of the revilings on the part of the people; hot, cramped, crowded, unsanitary conditions in their own homes; unsuitable and distressingly poor equipment with which to work in hospital, school and church, that they had come to stay and win Hainan for Christ.

The Island of Hainan is just within the tropics, fifteen miles south of the Chinese Peninsula of Lui-Chow. The Island is about 180 miles long by ninety miles wide, and contains about 12,000 square miles. The population numbers more than one million and a half, and the population on the peninsula numbers another million, giving the Hainan Mission more than 2,500,000 people

for its field of labor. The Presbyterian church has this field to itself, having been the only Board to assume responsibility here. Our Board took charge of the work in 1885.

Stations of the Hainan Mission

The Hainan Mission has three principal stations, with an important adjunct station, viz:—Kiungchow, Nodoa, Kacheck. The important adjunct station is Hoihow, three miles from Kiungchow. The District city of Gnai Chiu is located diagonally across the Island from Kiungchow and is, next to Kiungchow, the most important literary city on the Island. It is thought that at Gnai Chiu another station should be opened. It is now a ten days' trip from Kacheck, the nearest station to Gnai Chiu. The Rev. David S. Tappan of Kacheck is pastor of the church at Gnai Chiu, but can get there only about once a year. It is as if a pastor of the Fifth Avenue Church of New York had as one of his missions a church in San Francisco. Mr. Tappan and Miss Kate Shaeffer are doing a most excellent evangelistic work in this great field.

Churches in Hainan

There were, at the time of our visit, three organized churches on the Island of Hainan, viz:—Nodoa, with 250 members and four elders; Kacheck, with 112 members and two elders; Gnai Chiu with twenty members and two elders. At Hoihow and Kiungchow there are about 250 Christians and two good church buildings with splendid congregations. There is a total church membership on the island of about 600 with at least 1500 adherents. There are at present three licensed ministers, and at the next meeting of Presbytery it is expected more men will be given licensure. At the

last meeting of Presbytery one man was ordained and installed pastor over the church at Nodoa. This church has also six colporteurs at work and four Bible women.

The evangelistic work at Nodoa is in charge of the Rev. W. J. Leverett, who has, in addition to the Central Church, eight out-stations and chapels. The evangelistic work at Kiungchow is under the supervision of the Rev. C. H. Newton and Miss Alice Skinner, whose chapel work and preaching stations are also quite numerous. Several of these interior places we visited with Mr. Newton and were greatly pleased with the responsiveness manifested by the multitudes when the gospel message was delivered.

One of the most efficient evangelistic workers in Hainan is Mrs. H. M. McCandliss of Hoihow, daughter of Dr. and Mrs. J. G. Kerr of Canton. Mrs. McCandliss having been born in China, speaks both Cantonese and Hainan dialects fluently.

The Rev. F. P. Gilman is now the senior evangelistic missionary of Hainan. We were privileged to go with him to the interior station of Kacheck which was opened and first manned by him. He has charge, at present, of the evangelistic work at Hoihow and is also superintendent of the press work of the Mission. He gave us much instruction as we journeyed for days together in the interior of this beautiful island, sleeping in Chinese inns, eating Chinese food, and traveling Chinese fashion. Mr. Gilman is very much interested also in projecting the gospel across the Hainan Strait to the peninsula on the mainland of China, which peninsula is an integral part of the Hainan field.

Lui-Chow Peninsula The peninsula of Lui-Chow is just opposite the Hainan Island, about fifteen miles across the strait. The people speak the same dialect as the Chinese of Hainan. This peninsula, with about one million people, is associated with the Mission on the Island although as yet there is no station or institutional work carried on there by our missionaries. The fact is, there is no mission work done among these people by any Christian body except a small work supported by the Catholic Church. A number of people who have come to the Presbyterian Hospital for treatment in Hoihow have become Christians and are now residing in different parts of the peninsula, but they are as sheep without a shepherd. These few Christians would make the opening of a station there very promising from the start. To open this station and establish it on a firm footing would require $5,000 (gold) per annum for five years. Where is there a church or individual in America willing to take hold of an attractive enterprise like this?

The Kiang-an Mission The Kiang-an Mission is one of the youngest and at the same time is connected with one of the oldest missions in China. It sprang from the Central China Mission. It has two stations, one in Kiangsu Province,—Nanking, and one in the Anhwei Province with a population of 24,000,000 people, with 620 persons to the square mile. The Anhwei Province is about the size of Florida, U. S. A., and has a population of 32,000,000 people, with 558 persons to the square mile; while Florida has a population of only 5,280,000, with only ten people per square mile.

The Station in the Kiangsu Province, Nanking,

was once a part of the Central China Mission. The Rev. Chas. Leaman who assisted in opening the station in 1874, is still actively participating in the work, and is greatly beloved and honored for his splendid character and service for the Master.

In our conference with the missionaries of this and of the Hwai Yuen Stations, we had made to us some very striking and, we believe, correct suggestions on the subject of evangelism in China. The Rev. J. C. Garritt, D. D., who is President of the Union Seminary at Nanking, is undoubtedly one of the best foreign missionary evangelists in China. He preaches with great unction and also with great clearness in the Chinese tongue. He well illustrates what is needed in China today in large numbers, viz: gifted preachers of the gospel and persuasive pleaders with men to be reconciled to God. The Rev. W. J. Drummond who, with the Rev. A. V. Gray and others, is engaged in evangelistic station work in the Nanking Station, said to us: "There is now the greatest opportunity ever seen in China to preach the gospel, but we are not able to take advantage of it because we have so few evangelists,—either foreign or native." Mr. Gray said: "I doubt if there is a missionary in China of first-rate evangelistic gifts who is giving ALL of his time to evangelism. We need some ten talent men who will be evangelists for China,—men who will stand by and stay with the work of evangelism and give the native church their example and leadership."

This is the testimony not of one or two missionaries on the field, but of many. This is true not alone in China, but in other countries also. The fact is, the evangelistic missionary is the one usually

drafted to do the work of substituting in every other vacancy, with the result that men who go out with the purpose and preparation to be evangelists are often either set at something else or so interrupted in their work as to make it impossible to produce a satisfactory showing. We hear it frequently said that China must be evangelized by the Chinese. It is a misleading statement of truth. Certain it is that China must be evangelized if we do our duty to China; but if we believe this we will use any and all means to get it done.

We are convinced that one of the very best means of getting China evangelized is to send to China a very much larger number of foreign missionaries who are consecrated and pledged, educated and called, **to do the work of evangelists.** When these men and women are selected, they should be chosen with this evangelistic work decisively in view, and according to an evangelistic standard of fitness. Then the church and mission should support such missionaries in their evangelistic work and not switch them off into something else, ofttimes into a work which any ordinary tradesman or layman could do much better than they. For example, men who have spent from ten to twenty years getting ready to preach the gospel are often set to keeping accounts, building houses, and walls, and dykes, and made to be "Jacks of all trades" to become in the end, perhaps, masters of none, and unfitted for the very work for which they had prepared themselves. The Chinaman is at present quite ambitious to do what he sees the foreigner do.

The way to do a thing is to do it. One way to get other people to do a thing is to let them see you do

it with so much unction and success as to compel them by your example. If we Americans want the gospel preached to the Chinese by Chinamen, we must studiously set about doing it ourselves with all of our God given powers. Then the Chinese will very likely take the hint, believe in the importance of the enterprise and go about doing it themselves. This is what the missionaries of the Kiang-an Mission believe, and are practicing with commendable zeal and encouraging success.

Institutional Evangelism

Another way by which evangelism will assume and maintain a proper place in the program of missionary life and work, is to INSTITUTIONALIZE evangelistic effort. At Hwai Yuen Station a beginning has been made along this line. Each city should have in it at least one institutional evangelistic plant, some of them should have two,—one for men and one for women. These plants should have, in addition to a large preaching hall, social rooms, dormitories, class rooms, reading rooms, athletic features, and a faculty or staff of Christian expert workmen, mostly Chinese, but one or two foreign missionaries with strong evangelistic gifts and practical personal work, unction, and love for men, capable of mingling with and meeting all classes, and especially qualified to meet the cultured gentry and literati of the city. There are 1,790 district cities in China with an average population of 50,000 people. There are 180 prefectural cities, with an average population of 100,000 people. Most of these are still untouched by the gospel.

The Shantung Mission

The Shantung Mission sprang, as did several other missions, from the Central China Mission. The Shantung Province is the most easternly province of China, unless we include Manchuria. It reaches out into the sea like a great camel nose and head, typical of that desert animal, thirsting for life giving water. It was the birthplace and home of Confucius and Mencius, two of the greatest teachers and philosophers the world has ever had. It has a population, variously estimated, but numbering perhaps 35,000,000 people with a density of possibly 650 persons per square mile. The Shantung Province was until quite recently, the territory of two Presbyterian Missions, called the East and the West Shantung Missions. Since the union of these, the Shantung Mission is now composed of eight stations, each of them important, and strategically located.

The Teng Chow Station

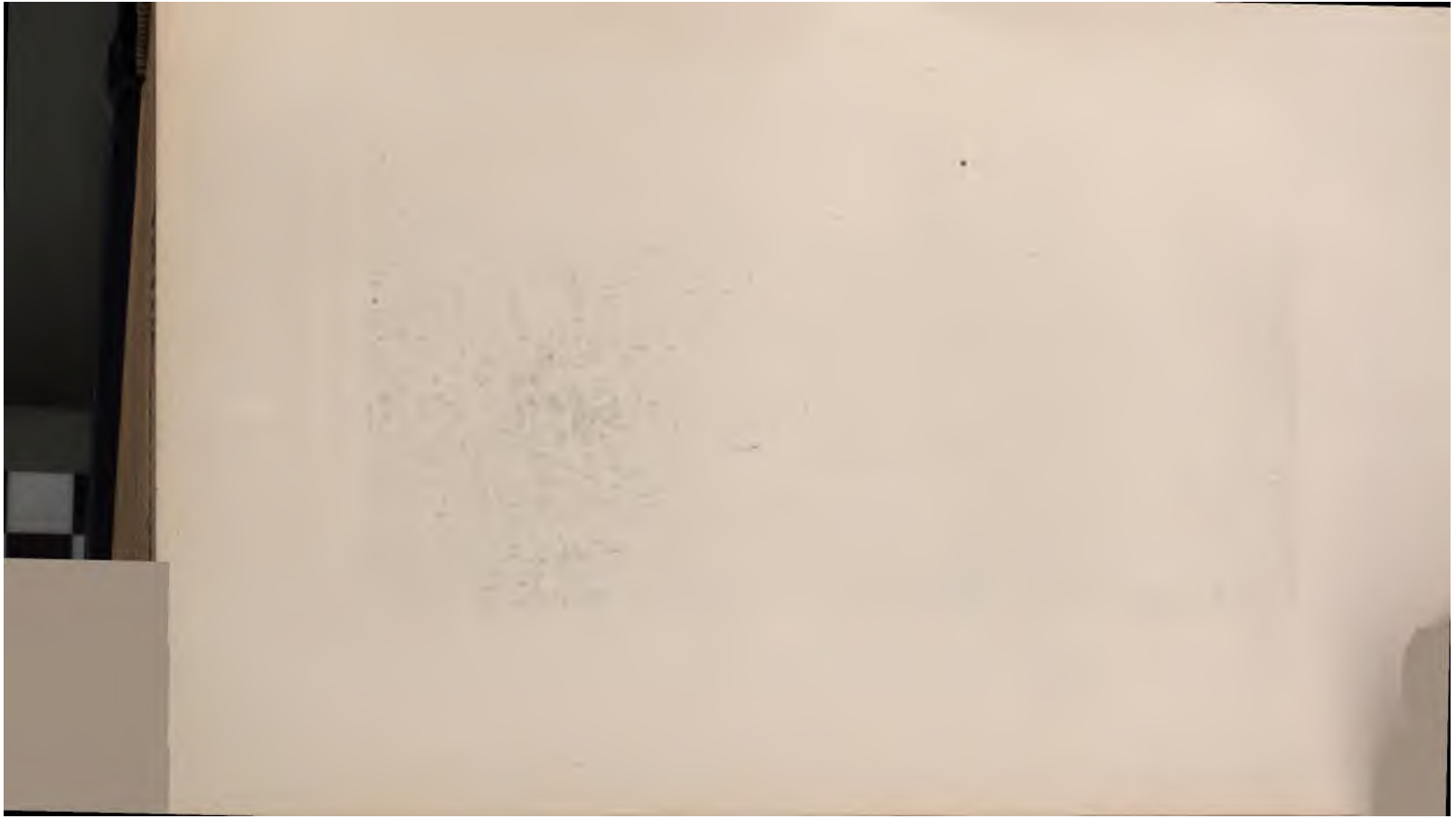
The first station established in the Shantung Mission was at Teng Chow in 1861. This station will always be remembered as the base of Dr. and Mrs. Calvin Mateer's remarkably successful work. Evangelism has had and still has a prominent place in the program of this station's work. A large self-supporting church with a membership of about 400 is the center of the city work. There is also a great country work with thirty-five preaching places and over 500 Christians. Dr. J. P. Irwin and others of the station assist in both city and country evangelistic work.

The Chefoo Station

Mission work at Chefoo has been established since 1862. The Rev. Hunter Corbett, D.D., has been on the ground



CHEFOO MISSION COMPOUND, CITY AND HARBOR
Hunter Corbett, D.D., Ex-Moderator of the General Assembly, has labored for fifty years in this place as a center of remarkable missionary operations.



since 1863. His first Chefoo residence was in a miserable Chinese house in the lower part of the city. This old house is still standing and is used as a blacksmith shop. Before this, however, he resided about four miles outside of the city with Dr. and Mrs. McCartee who had come up from Ningpo in 1862. Dr. Corbett said to us as we stood on Temple Hill overlooking the city and harbor of Chefoo, "While we were living in a Chinese house in the city, Mrs. Corbett and I selected this site as the best place to begin work and locate our mission compound. Then we asked the Lord to enable us to secure it. He did so, and we have been working here ever since." Today, Temple Hill is one of the most fruitful centers of Christian life and light in China. There is a missionary force of about a dozen people in the midst of a city and district of about two million people. The church numbers several hundred members and it was a great privilege to attend the service and see the large congregation assembled in their beautiful church building on Sabbath afternoon. Dr. Corbett also has a remarkable work in the central part of the city of Chefoo where the gospel is preached every day throughout the year in a street chapel. About 80,000 people attended these services last year, many of them hearing the gospel there for the first time and many of them becoming Christians.

But the most wonderful feature of the work of this wonderful man, who is now nearing his four score years of age, is the evangelistic itineration carried on throughout the great country regions bordering on Chefoo. Mrs. Corbett, who is also a skilled and successful missionary of unusual ability, said to us, "Hunter still goes on these long trips for weeks in the

country just as he has been accustomed to do for many years. It does not seem to make any difference that he is getting older and older all the time." While we were in Chefoo, Dr. Corbett started on one of those campaigns of country evangelism, accompanied by the Rev. Paul Abbott, who is looking forward to the service of succeeding Dr. Corbett after awhile when he shall have acquired the language and experience as an assistant workman with this mighty man of God. We could not help congratulating Mr. Abbott, and at the same time feeling a bit sorry for him as he went out for the first time on this long country journey. We ourselves had been doing a little of what Mr. Abbott was about to do for the first time, viz:—live as the natives live, eat as the natives eat, sleep in Chinese inns and take the life and customs of the Chinese people as his daily diet. It is simply roughing it in a fashion absolutely unknown in America. It is said to be worse in Persia than in China. Certainly it is not as bad in India, or Korea, or Japan, or in the Philippine Islands. It may be almost as bad in some parts of Turkey, and in some ways in Laos where it borders on China. But we have concluded that the itinerating missionary in China has one of the hardest jobs of any of the missionaries at work anywhere around the world. How Dr. Corbett can be alive after fifty years of such work simply proves that "man is immortal until his work is done," and it also proves Dr. Corbett to have been heroically faithful to a line of service which must be persistently followed if the gospel is to reach the masses of this greatest democracy on earth. Undoubtedly Dr. Corbett represents in his life and work the "all around" missionary

evangelist and the true varieties of missionary evangelism, needed, viz:—

(1) The church organization "with its sweet communion solemn vows, and hymns of love and praise"; (2) The institutionalized city work with chapel, museum, reading room, workers training classes, social features and the like; (3) Country itineration with its village and personal work conferences, and with its preaching, teaching and baptizing centers. These three phases of evangelism are all clearly and successfully carried on by Dr. Corbett and his staff of workers in Chefoo. In this plan the native pastor, evangelist and Bible woman have a large place, and have had for years in this station's program. We counted ourselves privileged to visit with Dr. Corbett and study with him all these various departments of work, even going a short way with him in his **shenza** as he started off on one of his country campaigns. He later reported to us as follows:—

"Mr. Abbott and I returned last evening from a journey of thirty days, every day crowded with work. 101 services were held and the Lord's Supper administered in twenty centers. The gospel was preached in fifty-two villages. Twenty-seven were received on confession of faith and seven children baptized. We examined fifteen Christian schools having 100 boys and 211 girls. We met thirty preachers, all enthusiastic and rejoicing in the wonderful change, when the people are all friendly and willing to listen. We traveled in mule litters 1142 li (3 li make a mile). Mr. Abbott counted 432 villages either on the road or in sight of the journey we traveled. The need of more laborers is most urgent."

The Rev. Paul Abbott is just the kind of a man to be thus associated in this work of evangelism. He is greatly appreciated by all, both the Chinese and the foreigner, both Christian and non-Christian, and

his spirit of devotion is such as to enable him to endure hardness as a good soldier of Jesus Christ.

The Wei Hsien Station

In 1883 the Rev. R. M. Mateer and the Rev. J. H. Laughlin and their wives opened the station of Wei Hsien. The field of this station is large and fertile. There are twenty-five organized churches and about 175 preaching centers with a membership of over 5000 communicants. The evangelistic work is largely in the hands of the Rev. R. M. Mateer, the Rev. J. A. Fitch, and the Rev. F. H. Chalfant, each of them men of rare worth and efficiency. These missionaries are ably assisted by a goodly band of native pastors whose advice and cooperation are a pleasing feature of the missionary program. A central church located at the Wei Hsien station compound, two miles outside of the city, has its own Chinese pastor who is supported by the congregation, and who assists the missionary pastor, Rev. R. M. Mateer. The situation at Wei Hsien strikingly presents one of the greatest present day needs in China, as previously referred to in these pages, viz:—Expert attention to city evangelization. The mission compound at Wei Hsien is, as are most of the mission compounds in China, located outside the city walls and in this case some distance away from the city. The city is an important and populous center of 100,000 people. It is now open to the gospel and to aggressive missionary effort. Mr. Charles H. Roys, M.D., has a small dispensary inside the walls where he gets at a few people with the gospel, and a preaching service is maintained by other workers of the station. There is a company of about fifty believers in the city. What is needed is an institutional

evangelistic plant worthy the name and dignity of our missionary enterprise.

Tsinanfu Station

The same kind of an institutional church plant as is mentioned above and elsewhere in this chapter is greatly needed in Tsinanfu, the capital city of Shantung Province. This city has a population of perhaps one million people. The Presbyterians have a chapel in this city on what is called Sun Well Street, the principal street of the city, on which is a well said to be 4,000 years old. The Rev. W. B. Hamilton, D.D., went with us one Sabbath day through the East Gate just opposite the Presbyterian Compound, which is located outside the city walls. As we walked, he told us, with enthusiasm, how the Lord by prayer had enabled them to get that East gate opened right there in front of the compound and had thus given them easy access to the city. He also told us how he yearned for an adequate plant and equipment for their work inside the city, so they could appeal effectively to the gentry, the literati, and student class, and also to the business men and people generally of that great center. Then he took us around to their little street chapel on this "Big Street" of the city. There we saw a small room full of big Chinamen, and a faithful Chinese preacher declaring with unction and energy the everlasting gospel. Then he showed us a little side room where they kept some literature for sale and distribution, and still another small room where the pastor lives. Then he said what was probably one of the few last, longing utterances of his life: "If we only had $10,000 to enlarge this into an evangelistic institutional church, with reading room, Bible study rooms, guest rooms, game rooms and a

gospel hall with capacity to seat 500 people, we could have it working at full capacity almost immediately." We walked back that night through this great city with Mrs. Hamilton and she, too, pointed out the wide open door there is there for such an institutional work as her husband had outlined. A few days later word reached us saying, "Hamilton is dead." Shall we drop the work because one with a great vision has dropped in the harness? God forbid!

The Tsinanfu Station was opened in 1871 by Rev. J. S. McIlvaine, "a devoted missionary of scholarly tastes and refined disposition, yet shrinking from nothing." The work is being carried forward by the same kind of missionaries. The Rev. John Murray is the senior member of the Mission after Dr. Corbett, and like Dr. Corbett he is a great itinerant missionary. Mr. Murray has been on the field for 37 years, and has suffered hardship as a good soldier of Jesus Christ. But many more of such are needed, and a very much larger equipment is necessary if the extensive city and country evangelistic opportunity is to be properly embraced. A union church composed of Presbyterians and Baptists is a feature of the East Compound of this station.

Ichowfu Station

Ichowfu was occupied as a station in 1890. It has a field all to itself with about 3,000,000 people to evangelize. The Rev. H. G. Romig says:——"The field is wide open to foreign and Chinese preachers alike and the people are ready to listen. During tent meetings last winter there were non-Christians who listened to preaching and singing for six hours at a stretch without leaving the tent."

Dr. Fleming said to us: "The station is simply swamped for lack of workers. The burden has already broken down several of the missionaries and it is going to break more. But," she added with her eyes full of tears, "I guess there is nothing to do but B R E A K." This is the largest and least occupied field of any station in the Shantung Province.

Tsingtau Station

One of the most important stations in the Shantung Mission is located in Tsing Tau, a German port city, with a surrounding territory perhaps twenty miles square absolutely controlled by the Germans. The place is strongly fortified; the hills are beautiful and said to be bristling with guns and other machinery of war; but the fine, fresh fir trees planted by the Germans furnish the eye with a picture far from war like. The station was opened in 1898. The Tsing Tau Presbyterian Church has been self-supporting from the first. It has 140 members with Chinese pastor, two school teachers, a Y. M. C. A. and a suitable set of buildings, costing about $4000. The Rev. Charles Ernest Scott has charge of the evangelistic work at this point, and together with his very efficient wife and the Rev. T. H. Montgomery, is accomplishing a large work. We went with him to one of his important country stations,——Da Hsin Tau, the home of the celebrated Chinese evangelist, Ding Li Mei. The church at this point has 220 members and is of course self-supporting On this journey we got some idea of Mr. Scott's itinerating methods. He uses various kinds of conveyances, but prefers walking, as that brings him into closer and more frequent contact with the people. His parish covers five counties in which are seventy villages. He

writes, since our visit:—"I have today established a chapel in the last big, and heretofore, unoccupied center of my field. We now have chapels in each of the five big walled county seats, and also in the eleven most important markets. We have forty-five evangelists and Bible women at work. Our greatest need now is a Bible School building for evangelistic classes and preaching work." This is the field in which Miss Louisa Vaughan and Miss Effie B. Cooper, M.D., have done such efficient evangelistic service. It is well worthy a continuance of the support which for years has been supplied by the First Presbyterian Church of Wichita, Kansas, and by Messrs. E. Higginson, A. A. Hyde, J. L. Bowdish, and others of that city. Mr. Bowdish has for years been interested in supporting a prosperous parish in this field, called the Ruth Mission.

Tsining Station

The Tsining Station was opened in 1892. It covers in whole or in part eleven counties. There are two organized churches in the field, and a communicant list of 1,244, with adherents numbering 2500. The evangelistic work is being pushed in both city and country by the Rev. T. N. Thompson, the Rev. C. M. Eames, and the Rev. F. E. Field. During the past year, 157 members have been received and baptized.

Yi Hsien Station

Yi Hsien is the youngest of the Shantung stations; it was not occupied until 1905. The church numbers only fourteen members. The room will seat 200 people and is crowded to overflowing each Sabbath. They need a building which will seat 1000 people. The gentry of the city are willing and ready to listen to the gospel, and if



METHODS AND MEANS OF ITINERATING IN CHINA

1. Hainan Wheel-barrow. 2. House-boat, Mr. and Mrs. Knickerbocker. 3. Mule-back. 4. Footing It, Dr. Gilman. 5. Man-back. 6. Sedan Chair. 7. Two-man Wheel-barrow. 9. Peking Cart. 10. Sail Boat. 11. Rickshaw. 12. Mountain Chair. 13. R. R. Train. 14. Shenza. 15. Hand Car. 16. Chinese Inn.



suitable facilities were provided, they might be induced to attend the services. The fact of the case is, the Yi Hsien station needs almost everything. The medical missionary, Dr. Cunningham, was operating on a kitchen table at the time of our visit. Yet the missionaries are not quarreling with their tools, but going ahead and doing the best they can under the circumstances, just as the Rev. C. H. Yerkes of this station did when he came to meet us thirty miles from his station and there was no train at hand to take us:—he got us there on a hand car.

The North China Mission

Our Peking visit embraced much:—A stop at Tientsin, a trip to the great wall, and the Ming Tombs forty miles away; a study of the Temple of Heaven, the Lahma Temple, and the temple of Confucius; a review of the Peking siege scenes of 1900, a pilgrimage to the martyr station of Paotingfu, and a careful study of our various mission institutions there and in the capital city. The best of all was the mission side of the study and the missionaries themselves. Talk about going around the world to see the sights! He misses the marvels of the earth who fails to see the wonders being wrought by our missionaries. The missionaries of our North China Mission are a great group, not in numbers but in power. We heard much about "The American Group" of promoters of American enterprises in China, but the missionaries are greater than they with all of their millions of capital back of them.

The North China Mission was organized in 1863. Dr. W. A. P. Martin who was first located in the Central China Mission and who has spent sixty years

in China is still hard at work in Peking, as zealous and as alert as the youngest missionary. When we were in Peking three months after the Chinese revolution, he had already completed a volume on that great event and sent it to the publisher. His "Evidences of Christianity," written fifty years ago, is still the best work on that subject in China. The North China Mission has three stations:—

Peking Station

The first station to be opened in North China was in Peking. Evangelism here seems to saturate every form of work. At the time of the Boxer uprising, in 1900, most of the Christians were killed or scattered far and wide. After that terrible martyrdom in which probably 30,000 Christians in China were killed, the North China Mission and the Peking work was begun almost **de novo.** Hence in the entire North Mission there are only about 500 Christians. But the work of evangelism is grandly going forward. In Peking there is an East Church, a West Church, a Street Chapel; and about Peking there is a net work of itineration and country chapels which are bringing large numbers under the influence of the gospel. Since the passing of the old Buddha,—the Empress dowager, and the abdication of the Manchus, and the coming of the new republic, old things have passed away and all things have become new. In a personal conference which we had with the then Prime Minister, Mr. Tang Shao Yi, he assured us that the purpose of the government was to encourage education, reform and Christian progress. Our missionaries in China are working now under a new inspiration, that of making China a Christian nation within a generation. No better illus-

tration is needed of the workings of God's law of the "Sudden Leap" than the change that has come over China in a moment, in the twinkling of an eye. NOW is the time to reinforce our missions in China.

Paotingfu Station

We were greatly impressed with the spirit of consecration which prevailed in all North China, and especially at Paotingfu, the martyr station of the North China Mission. Undoubtedly the memory of the martyred, and the sanctity of the spirits of the just men and women and little children made perfect through suffering, are exercising a hallowed and strengthening influence upon all who follow in their train. The day will be a memorable one in our lives when we stood beside the graves of the martyred missionaries of Paotingfu and read on the tablet erected,

"TO THE GLORY OF GOD
and in Loving Remembrance of—
George Yardley Taylor, M.D.
The Rev. Frank Edson Simcox
Mary Gilson his wife
and their children:
Paul, Francis, and Margaret.
Cortland Van Rensselaer Hodge, M.D.
and
Elsie Campbell Sinclair, his wife
Who together with many Chinese fellow
Christians gave up their lives for Christ."

The monument had been erected just one year previous to our visit and the service we held at the cemetery was in the nature of an anniversary

memorial. Dr. A. M. Cunningham led us as we sang a portion of the hymn:

"The martyr first whose eagle eye
Could pierce beyond the grave."

This station has also a beautiful memorial church building. The organization has 300 members and the spirit of evangelism is eager and watchful, "lest coming suddenly He find any sleeping."

In conference, the Paoting fu Station expressed themselves most enthusiastically on the need of making an aggressive move upon China at this time. All doors are open, as never before, especially the gates of the cities of China. They need in Paoting fu very badly a well equipped and well manned institutional church for their great city work, including the military class. Their street chapel was recently burned by riotous looters. The General of the Second Army Division located at Paoting fu, General Wang, came to the mission and requested that Christian work be done among his men. China is now absolutely in the power of the army and will probably be for years to come. The soldiers are splendid military tacticians, but they have no **morale.** They have no **heart,** no altruistic spirit. It is every man for himself. In days of peace they rob and loot; in days of war they may throw away their arms and scoot. If they should turn against the foreign missionary they could crush him and blot out his work in a day. Hence it is important, yes absolutely necessary that Christianity be given to the army of China. All over China both missionaries and army officers are recognizing this fact. The latter are requesting the missionaries to

preach the gospel to their men. But as in Paoting fu, so almost everywhere, the missionaries have no force or equipment to do such work. The following was unanimously adopted by the Paoting fu station, and endorsed by the Peking, Chefoo and Tsinanfu stations:

"We believe that the time has come for missions in China to attack the cities in a vigorous campaign of Institutional Evangelism. By Institutional Evangelism we mean the establishment and equipment, in a strong and dignified way, of institutional churches, with a staff of specialists and with departments of Christian effort to reach with the gospel, men, women and young people of all walks in life, giving especial attention, however, to students, business men, and literati and the military classes. To this end $1,000,000 is needed at once to inaugurate and equip such working plants in at least 100 cities located within the bounds of Presbyterian responsibility in China."

The Shunte Fu Station This station was occupied in 1903, and is greatly undermanned. The evangelistic work has gone forward encouragingly considering the lamentable lack of workers, native and foreign. "Pray ye the Lord of the harvest that He will send forth laborers into His harvest." We may talk all we will about a few people being able to do a great work, Christ knew that a few workmen could never take the place of an adequate force. Hence when He saw that the harvest was white and the laborers few He gave the above command.

The Hunan Mission The Hunan Mission came into existence in 1900 at Siangtan, the capital of the province of Hunan. It is the most interior of any of our China missions. It might fittingly be called the Central China Mission rather than the one now bearing that name. At present it has four stations, Siangtan, Hengchow, Chengchow,

and Changteh, with an important substation at Taoyuen. It has a force of thirty-six missionaries with a full program of evangelistic, educational and medical work. Although it was one of the last missions to be launched in China, it has a communicant membership roll about equal to that of the Hainan Mission, numbering upward of 600.

A New Chino-Lao Mission

The Rev. Geo. L. Gelwicks of the Hunan Mission says: "In a marked way God has been leading toward a union between the China extension, and a movement with an utterly independent origin, namely:—Advance work from the Presbyterian Laos Mission for the Laos people still in darkness, multitudes of whom live in southwestern China. I may say we consider Yunnan the most likely field. Our normal field would be the southern half of the province in which there are no less than thirty-one cities of civil rank higher than county. The first station would likely be Linan fu."

The Rev. W. Clifton Dodd, D. D., of the Laos Mission, who has made careful explorations of these intervening regions between China and Siam, and the Rev. J. H. Freeman, D. D., of the same mission who has independently explored these unocccupied fields, are each of the opinion that a Chino-Lao Mission should be launched immediately and that the first station should be Linan fu in the province of Yunnan. Dr. Dodd says: "I believe that Linan fu is most strongly to be advocated as the first station of the new Chino-Lao Mission. Wherever the suggestion first came from I believe it was inspired by the Holy Spirit." The China Council at its last meeting took the following action: "That the Council approves the

action of the South China Mission looking to further investigation of the condition of the Laos people in the Kwangsi and Yunnan provinces by the chairman with a member of the South China Mission in the hope that steps may soon be taken for opening up work among the Chinese Laos." This is one of the most magnificent ambitions it was our privilege to find among the missionaries on the foreign field. This movement if fully carried out will bring the gospel to perhaps ten million Laos people who have heretofore not been reckoned anywhere in the program of missionary operations. It would probably mean the incorporation of something like an equal number into the scheme of our China missionary program. The Rev. and Mrs. Geo. L. Gelwicks of China have offered themselves to go and pioneer the work from the China side, and both Dr. Freeman and Dr. Dodd have volunteered to do the same thing from the Laos side. The Laos Mission is asking for $50,000 to launch their part of the program. The China side will probably need as much more. As Mr. Gelwicks says: "To reach millions of people with the gospel; to assist two great races in two languages, in two fields of the Presbyterian Church, cannot be called a narrow or local appeal."

CHAPTER XIV

EDUCATION IN CHINA

CHINA is a large country, and the educational work being done by the Government and different missionary agencies is so extensive and varied that to give any adequate statement of it would require a large volume. We must necessarily confine ourselves to our Presbyterian Mission schools. But it may help us to appreciate our own educational work to take a brief view of the Government system of education, to notice the present needs and opportunities for educational work, and also to mention some of the problems that face us in missionary education in China.

Brief Statement of Educational Conditions

Until recent years China had no educational system worthy the name. Her educational work consisted in memorizing the classics, and writing essays which were rewarded more for the mechanical skill in making the character than for the thought or literary finish. Students performed great feats of memory and were skilled in the repetition of pages of Confucius and Mencius, but no instruction was ever given in the more scientific and practical branches of Western education. A liberal education was a thing unknown in China until within recent years.

After the Boxer outbreak, the Emperor tried to introduce some modern reforms along educational lines, and even the Old Buddha, the inimical and unspeakable Empress Dowager, gave her endorsement to a progressive system of Western education. An imperial decree was issued January 13, 1903, providing for a system of schools, ranging from the kindergarten to the university, consisting of nine grades: Kindergarten, Lower and Higher Primary, Middle Schools, High Schools, University, Post-Graduate, Colleges, Lower and Higher Normal Schools. In April 1907 another imperial decree was issued providing for a lower and higher normal school for girls.

This new system of education has been established with more or less success in many parts of the Country, but nothing like a general school system for all China has been even approximated. Encouraging as the new movement has been, the Government has not even touched the hem of the educational garment of the great Middle Kingdom. Millions of her people are yet untouched by the uplifting and enlightening influences of modern education. The per cent of illiteracy is still very large. According to the last statistical report, the number of provincial schools was 42,444 with 1,031,571 scholars, and the schools in Peking numbered 252 with 15,734 scholars.

The recent Revolution has greatly disorganized the Government schools. Most of them have been disbanded for months, and the teachers given a vacation. What the future policy will be no one can foretell. Like all departments of the Government, the educational system must be reorganized on a democratic basis, and harmonized with the progressive

policy of the new Republic. This will take both time and money. Even the most optimistic cannot hope for any very great progress in national education in the immediate future. While China is surprising the world with her marvelous strides along all lines of modern life, we must not forget that the size of the country, the inaccessibility of the masses, and the inherited conservatism of the people make it extremely difficult to accomplish reforms rapidly. China must have time to work out her educational salvation.

New Opportunity for Mission Schools

In the meantime, the opportunity for our mission schools is greater than ever before. The country has never been so open to Western learning as today. All classes are seeking Western education. The old forms of learning have lost their hold upon the people. They want Western science and sociology, and are applying for admission into our mission schools in numbers far beyond our capacity to receive them.

This new revival of learning in China is frought with peril to the Chinese, and is dangerous to the cause of Christianity, unless the Church guides the new education. Already streams of influences are flowing into China from Japan and other sources, bringing in materialistic, agnostic and skeptical theories, that are corrupting the minds of the young men and militating against the progress of the Kingdom of Jesus Christ. Such books as "Evolution and Ethics" by Huxley, "Principles of Sociology" by Spencer, "The Origin of Species" by Darwin, "Social Contract" by Rousseau, and others of a more pronounced materialistic and dangerous character, are being widely read. Dr. VosKamp, of the Berlin

Mission at Tsingtau, thinks that at least sixty per cent of the books sold today in the book markets of China are materialistic and agnostic. We are facing an entirely new condition of things in the Far East. Old things are passing away and all things are becoming new. It is generally conceded that the next few years will, in all probability be the most critical in the history of missionary education in China. If we can judge the future upon the basis of the past, reviewed in the light of the present, it will be safe to prophecy that the next five or ten years will determine the success or failure of our educational enterprise as a missionary agency.

Some Educational Problems

These facts bring our Missions face to face with some educational problems which must be met and solved in the near future. Among these are, The organization and articulation of our schools with the Government system of education, and these must be worked out together—The problem of efficiency in our teaching force, both foreign and native—The question of the number and character of our higher schools, colleges and universities—The problem of religious work in the schools. All these and many more are problems that need to be worked out with a broad vision and a wise statesmanship if we are to take the places in the educational life of China that we must take in order to maintain the respect of the higher classes and do the work we are there to do.

The Spirit of Union

The Presbyterian Mission in its educational work in China is united in all of its higher schools with the other denominations. This tendency to union in educational work is

one of the most hopeful and encouraging features of mission work. At Nanking, Peking, Weihsien, Hangchow, Canton, and possibly one or two other centers, the wisdom and advantage of union educational work is being demonstrated. President Bowen of Nanking University says, "There is no more striking, and at the same time hopeful development of modern missionary endeavor in the Orient, and especially in China and Korea, than this movement among the evangelical churches toward actual cooperation in educational work." It is gratifying to know that our Presbyterian Church is one of the leading bodies in the movement toward union.

In giving an account of the educational work of the Presbyterian Church U. S. A., we shall speak first of the colleges, secondly of the theological seminaries, and lastly of the secondary and middle schools.

The Four Presbyterian Colleges of China

There are four Presbyterian colleges in China, located at Hangchow, Nanking, Weihsien, and Peking.

Hangchow College

This is a union of Northern and Southern Presbyterians. It is located at Hangchow, one of the ancient Capitals of China, on the Chien Tang River, which is noted for its great tidal wave known as the Hangchow "bore." This phenomenal "bore" rolls up the river from the sea at certain seasons of the year in a solid breast of water from six to twenty feet high. It is the most famous "bore" in the world. Hangchow is the Capital of the Chekiang province, with its twelve to sixteen million inhabitants, the smallest and wealthiest of the eighteen provinces of China. It is connected with Shanghai



COLLEGES AND UNIVERSITIES

1. Nanking University Plant in Part
2. Dr. Bowen, President Nanking University
3. Residences of Professors, Hangchow College
4. Severance Hall, Hangchow College
5. Roofs of Old Examination Stalls, Nanking
6. Paul D. Bergen, D.D., President Shantung College, Weihsien
7. Canton Christian College
8. Canton Christian College Launch
9. Arts College, Shantung University, Weihsien



by the Shanghai-Ningpo Railroad which is owned and operated entirely by Chinese.

The College occupies an ideal site of eighty acres on the north bank of the Chien Tang River, about six miles south of the City, and within a few minutes walk of the Zahkaw Station, the present terminus of the railroad. The campus includes fields on the river level, a large plateau one hundred feet higher on which the main buildings are situated, and an extended sweep up the hill side to the top of the first range of the foot-hills of that great mountain system which stretches westward across China and joins the Himalayas. From the lofty hill-top, a magnificent panorama unrolls revealing the west lake, Hangchow City, the winding river, four pagodas, hills, temples and mountains. It is one of the most beautiful locations in China, and compares favorably with the locations of Robert College, Constantinople, and the Syrian Protestant College, Beirut.

The College is the outgrowth of the first boys' school started in China, which was organized at Ningpo in 1845 by the Rev. R. Q. Way, and D. B. McCartee, M.D., with an enrollment of thirty students. In 1867 Dr. Nevius and Mr. Green moved the School to Hangchow. In 1880 Rev. J. H. Judson took charge of the School and has been connected with it ever since. In 1888 it was made the High School of the Central China Mission, and in 1897 was enlarged into a college. In 1906 the Mission elected a board of directors and entered upon a policy of expansion. In 1910 the union with the Southern Presbyterians was consummated and the College one year later moved into the splendid buildings on the new site south of the City.

There are three large and imposing main buildings; Severance Class Hall, costing $18,500 gold, and two three storied dormitories, Gamble Hall, and Wheeler and Dusenbury Hall, costing $12,000 gold each. There are also five beautiful residences further up the hill overlooking the College and the River. President E. L. Mattox has associated with him in the work Rev. Robert F. Fitch, and Rev. J. H. Judson, of the Presbyterian Church, U. S. A., two strong Professors representing the Southern Presbyterian Church, and eleven Chinese instructors. One of the unique features of the College is the department of self-help, under the efficient management of Rev. J. H. Judson, so long connected with the Institution. About one-half of the boys help themselves through school by working a certain number of hours each day. This is a new departure in college work in China and is proving a great success.

Nanking, an American Missionary Center

Nanking is distinctly an American missionary center. Of the eight societies at work there—Northern Presbyterians and Southern Presbyterians, Disciples, Quakers, Christians, Advent, Episcopal, and Methodist—all are American and are supplied exclusively with missionaries from America. There is no better center for educational work in China than this ancient city of Nanking. It is within easy reach of Shanghai, both by boat and railroad, and is accessible to the great plains of the north by railroad, while the Yangtse with its numerous branches and canals with their steam launches make it the very center of a vast population. Politically Nanking ranks next to Peking. It is the ancient Capital of

the Ming Dynasty, and has been during the Manchu the Vice-royalty of three great Yangtse Valley provinces, with the government of a people nearly equal to the population of the whole United States. It also has the distinction of being the first Capital of the Republic of China. Here the National Assembly first met and formulated the provisional constitution and laid the foundations of the new government. No better place could be found in all China for the building up of a great university.

The Organization of the University

From the beginning of the mission work in Nanking the educational work for boys has been confined to the three missions constituting the present union, namely, the Presbyterians, the Disciples, and the Methodists. The Presbyterian and the Disciple schools were the first to unite in 1906 under the name of the Union Christian College. In 1910 the Methodists entered the union.

The University is controlled by a Board of Trustees in America, composed of nine members, three from each of the three missions represented in the union, who perform the usual duties of such officers. On the field there is a Board of Managers, four from each Mission, who control and manage the affairs of the University, subject to the approval of the Board of Trustees. For immediate control there is a local Executive Committee of the Board of Managers, as well as a University Council, representing the Faculty.

President A. J. Bowen has associated with him in the faculty twelve missionary professors, including Rev. and Mrs. John E. Williams, Rev. and Mrs. A. A.

Bullock, of the Northern Presbyterian Church, and seventeen Chinese assistants.

The University has at present thirty-two acres of land, situated in three parts of the city. The central plant consists of twelve acres, most of which was originally the Nanking University. Here there is a dormitory that accommodates 450 students. The Central Administration Building has offices on the ground floor, class rooms on the second floor, and dormitories on the third floor. The Preparatory School Building is used entirely for class rooms. The College Y. M. C. A. Building and the Chapel provide for the religious and social meetings of the students. One residence for foreign teachers on the campus, and three others near it, with smaller Chinese style houses, provide for the foreign teaching staff who live at this center.

This plant provides for the college and high school work at present. In the near future it is the hope of the University to secure a new site for the University schools and use the present buildings for the high school. The other centers are being used for the intermediate and primary schools and are well equipped with buildings and teaching force.

Shantung University

"The Shantung University consists of three colleges at three important centers of the province, viz:—

The Union College of Arts and Sciences at Weihsien.

The Union Medical College at Tsinanfu.

The Gotch-Robinson Theological College, Tsingchoufu.

While the Colleges of the University are at present established at these three centers, it has been

unanimously decided by the cooperating Missions and the Home Societies, to concentrate the work of the University at the provincial capital Tsinanfu, where the Medical College is already located.

This becomes practicable as the property now in use by the Colleges at Weihsien and Tsingchoufu is needed for other Mission purposes.

The uniting of the University work at Tsinanfu will form an epoch in the history of Higher Christian education in Shantung, facilitating a wider educational union amongst the Missions of the province, leading to increased economy and efficiency, placing us in contact with the most influential Chinese of Shantung, and upon the two important railways of the province.

The University was established by the American Presbyterian and the English Baptist Missions, and is governed by a representative Council subject to the ultimate control of the home societies.

Other Missions of Shantung and contiguous provinces are cordially invited to enter the union, either wholly or in part, on terms of equality with the original uniting Missions.

Several of these Missions are now negotiating with this in view, and it is hoped that ultimately the union, which has been so signally blessed may include all the Protestant Missions of the province.

The College of Arts and Sciences is the distinctive Presbyterian contribution to the Shantung University. This school is the result of a union of the Tengchow College, situated for many years at Tengchowfu, and the Tsingchow High School. Tengchow College was founded by Dr. and Mrs. C. W. Mateer, in 1864. The first class was graduated in 1878. Over two hundred

graduates have gone forth from this Institution in the last thirty-five years, of which twenty-four per cent have become preachers, fifty-four per cent teachers, seven per cent physicians. **Every graduate of the College has been a Christian,** though some have not lived up to their Christian profession. These men have gone out into all parts of the country, and are among the most useful men of the Christian Church in China. The character of the graduates, together with Dr. Mateer's great scholarship and wide reputation through his text books, have made the College known as a place where a thorough Christian and scientific education is given.

The Shantung College stands at the very top of all educational institutions in China for advanced educational work. It has six fully equipped and thoroughly furnished departments—Religious Instruction —Chinese Language and Literature—Mathematics, Chemistry and Physics—History and Pedagogy—Geology, Botany, Zoology, etc.—Psychology, Ethics, and Economics.

The College will soon be moved to Tsinanfu, where all departments of the University are to be located, but the splendid buildings at Weihsien will continue to be used by the Presbyterian Church for middle and high schools, and for normal and Bible training schools.

This College is the only high grad institution in the great province of Shantung, with its immense population of 35,000,000. The United States has over 500 colleges and universities: Shantung Province, with a population almost one half as large as the entire United States, has but one college. What could one college do in meeting the needs of all the states east

of the Mississippi River? Yet Shantung Christian College is trying to provide a higher education for 35,000,000 people. Under the exceptionally able leadership of President Paul T. Bergen, D.D., the College is gaining each year in influence and efficiency. The Presbyterian missionaries on the Faculty of the College are Rev. Harry W. Luce and Rev. Horace Chandler, both of whom are able and efficient men.

THE NORTH CHINA EDUCATIONAL UNION.

Peking Colleges

Our college work in Peking is connected with the "North China Educational Union," which includes:—

The North China College of Arts—Teng-Chou.

The North China Union Medical College—Peking.

The North China Union Theological Seminary—Peking.

The North China Union Woman's College and Affiliated Schools—Peking.

All mission work in North China was disintegrated by the Boxer Movement of 1900. Property was destroyed and the institutions disorganized. During the winter and spring of 1901 the missionaries still remaining in Peking held a number of meetings for the purpose of perfecting a basis of union in educational work. This has been accomplished, with the above mentioned schools cooperating in perfect harmony, and with great success.

College of Arts

The North China College of Arts is an evolution from a Boarding School established in Tsingchowfu by Rev. L. D. Chapin in 1867. In 1893-4 a substantial college building was erected with residences for teachers, and seven years

of successful work was done before the Boxer outbreak of 1900. The upheaval however, did not stop the School. In 1901 one of the largest classes was graduated, and soon new buildings were erected on new foundations in a more desirable location. Dr. Sheffield has been the President of the Institution from the beginning, and is assisted by an able faculty.

The other three institutions cooperating in this union will be mentioned later under the head of theological seminaries, medical work, and woman's work.

Canton Christian College

Canton Christian College, though not connected with our Mission, is nevertheless closely affiliated with it and should not be omitted from this general statement. It is beautifully located on rising ground overlooking the Pearl River and opposite the East suburb of Canton. Its position at Canton is one of great strategic importance for a Christian school of higher education.

It is an undenominational school founded and carried on in the interest of all the missions and all the people of South China, and has the endorsement of the missionary body. Its courses at present extend from the kindergarten and primary through the Freshman year. It has provided, in laying out the campus for the location of several affiliated schools which are expected to be connected with the College. The University Medical School, the first of these affiliated schools, is now being developed and supported under the management of the Students Christian Association of the University of Pennsylvania. They have sent out three able university medical men and are now building as their first structure a fine modern hospital.



VIEW OF THE FATI SCHOOL BUILDINGS, CANTON
From the Roof of the Theological Seminary
The Rev. H. V. Noyes, D.D., Founder and President



The distinctive feature of the College is that its instruction in western branches is given altogether in English. It gives also a thorough training in Chinese. In the few years the college has been open it has made good progress. In addition to the splendid "Martin Hall," which is the main class room building, there are two dormitories and three professors' residences already erected, a third dormitory is under construction and subscriptions are in hand for a fourth. The dormitories each cost $20,000 gold, all of which is contributed by the Chinese.

President Charles K. Edmonds is supported by a strong and well trained faculty. There are this year 340 students. At the last government examination of the Kwang Tung Province, eight out of the nine scholarships were awarded to graduates of Canton Christian College. This scholarship pays the expenses of these young men in American colleges and universities. During the revolution, the patriotism and capacity of the students were shown in their campaign for funds to help on with the war, which resulted in $55,000 Mex.

The students thus far are mostly from well to do non-Christian families, but the success of the efforts to Christianize them is very marked.

Four Theological Seminaries

There are four Presbyterian Theological Seminaries in China, located at Canton, Nanking, Tsingchowfu, and Peking, all of which are union institutions, and all except Canton are connected with universities.

Fati Theological Seminary

The Fati Theological Seminary of Canton was started by the Presbyterian Church, but has received into its work three other Missions—The New Zealand Presbyterian, the Canadian Presbyterian, and the American Board. The Rhenish Mission and the London Mission are considering coming into the union. The Seminary has an excellent building, erected by Dr. Noyes in memory of his son. Before the Revolution there were twenty eight students; since the Revolution there are forty-five. The Seminary offers two courses of study, an advanced and secondary. Those in the advanced course do practical preaching among the villages around Canton, and thus help out with the evangelistic work as well as get practice in preaching. This School is doing an excellent work in supplying preachers for Southern China, with its 63,000,000 unevangelized heathen.

Nanking Theological Seminary

Nanking Seminary is a union institution of the Northern and Southern Presbyterians, Methodists, and Christian Missions. It is the plan to make it a part of the University, though at the present time it is not in organic connection. The plant consists of the main Class Hall and two large dormitories and four residences for Professors. Rev. J. C. Garritt, D. D., of the Northern Presbyterian Mission is the President of the School. He has associated with him on the faculty four missionaries from the other denominations represented in the union and four Chinese instructors.



THEOLOGICAL AND BIBLE TRAINING SCHOOLS

1. Union Theological Seminary, Nanking. 2. Women's Training School, Nanking. 3. Miss Dresser and Students of Women's Training School, Nanking. 4. Dr. Corbett's Preachers' Class, Chefoo. 5. Theological Class of Women and Men, Nanking. 6. Women's Bible Training Class, Shanghai. 7. Faculty and Students, Union Theological Seminary, Nanking, Dr. Garritt, Pres. 9. Theological Seminary, Peking, Dr. Fenn, Dean. 10. Women's Bible School, Yu-Yao. 11. Dr. Whitewright, First President, Tsing-chou-fu Theological College.



Tsingchowfu Theological Seminary

Tsingchowfu Theological Seminary is a part of the Shantung Christian University to which reference has already been made. It was established by the English Baptist Mission, originating in a theological class commenced by Rev. J. S. Whitewright, in 1885. In 1905 the Northern Presbyterian Church entered into union with the Baptists and since that time the School has been doing the theological work for both churches. Twenty-five young men are being trained here for the Gospel ministry. The Seminary is soon to be moved to Tsinanfu and the present property will remain in the hands of the Baptist Mission for normal and high school work.

The Rev. J. Percy Bruce, of the Baptist Mission, is President of the Seminary and also the Normal School. Rev. Watson M. Hayes, D. D. is the Presbyterian representative on the faculty. Dr. Hayes is one of the leading educators of China, and is the author of several well known text books.

Peking Theological Seminary

The North China Union Theological Seminary of Peking was established in 1905. It is a part of the North China Educational Union of the Presbyterian and American Board Missions. Rev. Courtenay H. Fenn, D. D., of the Presbyterian Mission, is the President of the Institution. The students of the Seminary are given abundant opportunity for evangelistic work during the year, and scholarship funds are made dependent upon some definite participation in the work, either in connection with the Missions, or in that large unevangelized territory of which the College is the center.

Secondary Schools

In addition to these higher institutions of learning, the Presbyterian Church has a number of middle and high schools, and a still larger number of primary day schools. It will be impossible to speak of these schools separately. It would require more space than our limits here will allow. It is the policy of the Missions to have at each station both a boys' and a girls' school, with boarding departments, and as many day schools throughout the district as possible. Among the larger and more advanced middle and high schools are the following:

Hainan Mission:—

"The Paxton Training School," Kiungchow under the care of Rev. W. M. Campbell.

"The Nodoa Academy and Industrial School," in charge of Rev. Paul W. McClintock.

"The Kacheck Academy", in charge of Rev. D. S. Tappan.

South China Mission:—

"The Fati Middle and High Schools," Canton, under the management of Rev. W. D. Noyes, which covers a course equal to that of the Canton Christian College.

"The Boys' Boarding School," Lien Chow, in care of Rev. Daniel E. Crabb.

Hunan Mission:—

"The Boarding School for Boys," Chenchow, in care of Rev. Chas. H. Derr.

"The John Miller Boys' School," Deh Sau, under the direction of Rev. Gilbert Lovell.



MIDDLE SCHOOLS FOR BOYS, CHINA

1. Hugh O'Neil Tsing Tau
2. Students, Hugh O'Neil
3. Lowrie High School, Shanghai
4. Boys' Dormitory, Ningpo
5. Rev. W. M. Campbell and Assistants, Paxton Training School, Kiungchow
6. Chefoo Anglo-Chinese School
7. Point Breeze Students, Weihsien
8. Truth Hall, Peking
9. Fati Schools, Canton



Central China Mission:—

"The Lowrie High School," South Gate, Shanghai, under the faithful and successful charge of Rev. J. A. Silsby. This was the first boys' school opened in Shanghai, and has been doing successful work more than fifty years. It had last year (1911-'12) 160 students.

Soochow Boys' School was reopened last year, with fifty students, twenty of whom are boarders. At present they have but one small building. Mr. Severance has given the school a lot and the mission is now very anxious to secure $10,000 for a building. The present school is not yet a middle school but it is the expectation of the station to develop it soon into a higher grade.

Ningpo Boys' School, in charge of Rev. H. K. Wright, is the oldest mission school in China, having been started by Dr. McCartee and Mr. R. Q. Way in 1845. It was at first limited to thirty scholars. It is now doing excellent work.

Shantung Mission:—

"The Boy's High School," Tengchou, in charge of Rev. J. P. Irwin.

"The Chefoo High School," in charge of Dr. W. O. Elterich.

"The Chefoo Anglo-Chinese School," under the care of Mr. H. F. Smith.

"The Hugh O'Neil High School for Boys," at Tsing Tau, in the care of Mr. Lin, the only High

School in the Mission that has a Chinese Principal.

"Point Breeze Academy," at Weihsien, in charge of Mr. Ralph Wells.

"The Boys' Academy," Ichoufu, in charge of Rev. Paul P. Faris.

"The Boys' High School," Tsingchow, in charge of Rev. F. E. Field.

North China Mission:—

"The Boys' School," Paotingfu.

"Truth Hall," Peking, founded by Dr. Martin, 1868, now under the able management of Rev. Wm. H. Gleysteen.

According to the last report of the Missions of China, there were 359 Presbyterian schools of all grades, with 349 teachers, and 6,728 scholars.

The middle and High schools are usually under the general supervision of the missionary assisted by native teachers; the village and day schools are taught by Chinese Christians under the general management of the itinerating missionary. The small village schools are very important agencies and should be multiplied indefinitely. They furnish centers of evangelistic work in the country district and create a friendly feeling toward the missionary. They are usually very modest little places, frequently poorly located and badly equipped, but, nevertheless, centers of light and life, opening up the way for the missionary into the hearts of the people.

Girls' Schools

Female education in China, as in all oriental countries, has been shamefully neglected. Practically nothing is being done for the



MIDDLE SCHOOLS FOR BOYS, CHINA

1. Hugh O'Neil Tsing Tau
2. Students, Hugh O'Neil
3. Lowrie High School, Shanghai
4. Boys' Dormitory, Ningpo
5. Rev. W. M. Campbell and Assistants, Paxton Training School, Kiungchow
6. Chefoo Anglo-Chinese School
7. Point Breeze Students, Weihsien
8. Truth Hall, Peking
9. Fati Schools, Canton



girls of China today along educational lines, except through the mission schools.

The Presbyterian Mission has a number of excellent schools for girls in the eight Missions in China. The oldest and most advanced, and easily the most efficient girls' school in China, is the True Light Seminary for girls in Canton. Advanced schools for girls are conducted in Ningpo, Hangchow, Tsiningchou, Shanghai, Kiungchow, Nodoa, Kacheck, Paotingfu, Peking, Tengchou, Weihsien, Hwai-Yuen, Nanking, Ichoufu, Taoyuen, Chenchow. The missionaries of China are not unmindful of the fact that a nation rises no higher than its womanhood, and they are seeking to lift the girls and women along with the boys and men into a higher educational level. The work is most hopeful and successful.

Needs of the Schools

There is nothing that impresses the visitor to the mission stations in China more than the needs of our schools. Each school has its own special and peculiar need; to simply tabulate the imperative needs of each school in China would require pages of this book. But there are some general and common needs that may be classified under the following heads:

(1) Better equipment. Some of our schools are getting good buildings and fairly good equipment, but the large proportion of them are working under great disadvantage, in poor and inadequate buildings, and with little or no equipment.

The Kennedy Fund has made it possible to erect some needed buildings, and has been of great help and encouragement to the Missions, but it has not by any means met the needs. Generous givers, also, like Mr.

L. H. Severance, Mr. A. A. Hyde, Mr. Dollar, Mr. Gamble, Mr. Wheeler, Mr. Jessup, Mr.Converse and others have seen the need of securing land and buildings, and have put thousands of dollars into the Missions of China and other countries, but still the needs are not met. Every school needs equipment badly, in the way of apparatus, charts, maps, etc., and every station ought to have either more or better buildings. The Church must not conclude that because a few men of vision have given generously and the grants have been somewhat enlarged in the last two years, that the full measure of responsibility has been discharged. Everywhere we have gone in China there has been a cry for better equipment. It is most discouraging for our missionaries to try to teach in this age of the world without equipment. It is like making brick without straw. If we expect to compete with the Government schools and reach the leading people of the new Republic we must make our schools not merely the equal but superior to the national schools. We have not visited a station in China where our educational plants are adequately equipped. This is especially true of the high schools and academies. The Edinburgh Conference said, in its report on education, "It is of the utmost importance that missionary schools should be educationally efficient, such efficiency is demanded alike from the educational and from the missionary point of view; the demand is only emphasized by the rise of the Government schools."

(2) Expert Teachers. This need also was recognized by the Edinburgh Conference and was expressed in the appeal for specially trained Christian educators, with some practical experience before being sent out.



MIDDLE SCHOOLS FOR GIRLS

1. Pitkin Memorial School, Kiungchow
2. Site of New Building, Hangchow
3. Pitkin Graduating Class, 1912
4. Hangchow Union School Building
5. Girls of South Gate School, Shanghai
6. St. John's University, Shanghai
7. Ningpo Boarding School
8. "True Light" Seminary, Canton
9. Ningpo Girls in Chapel
10. Girls of the Boarding School, Nanking



The colleges and high schools need specialists, men fitted by special training for departments. By force of circumstances, the majority of the schools in China today are being managed by ministers who have had theological but no normal training, and who came to China to preach rather than to teach. These men are doing excellent work, but not so good as might be done by specially trained men. Preachers should preach and teachers should teach. It is very desirable that more of the normal trained young teachers of America should go to China. There is great need of missionary teachers and never so great a need in China as just now. The Government schools are securing strong professors from Europe and America. Dr. Sun Yat Sen says, "We must centralize and specialize in our educational work." If the Mission expects to succeed in its educational work, it must do likewise.

(3) Normal Training Schools. One of the serious problems in China is to secure enough of the right kind of native teachers. The education of China has not been of such a character that would produce competent teachers. China's education has consisted in memorizing the classics; Western learning and Western methods are unknown except to a very small per cent of the people who have been taught in the mission schools, or who have been sent in recent years to the schools of America and Europe. The great need is for more normal trained native teachers for our primary and secondary schools. There are a few but their number needs to be greatly increased.

(4) Wider Union in Educational Work. The Edinburgh Conference recommends that mission boards working in China take early steps to create suitable

agencies for the co-operative study of conditions, and it suggests to such missionaries and boards four things:

"(a) The recognition of certain definite divisions of Empire from the point of view of educational work.

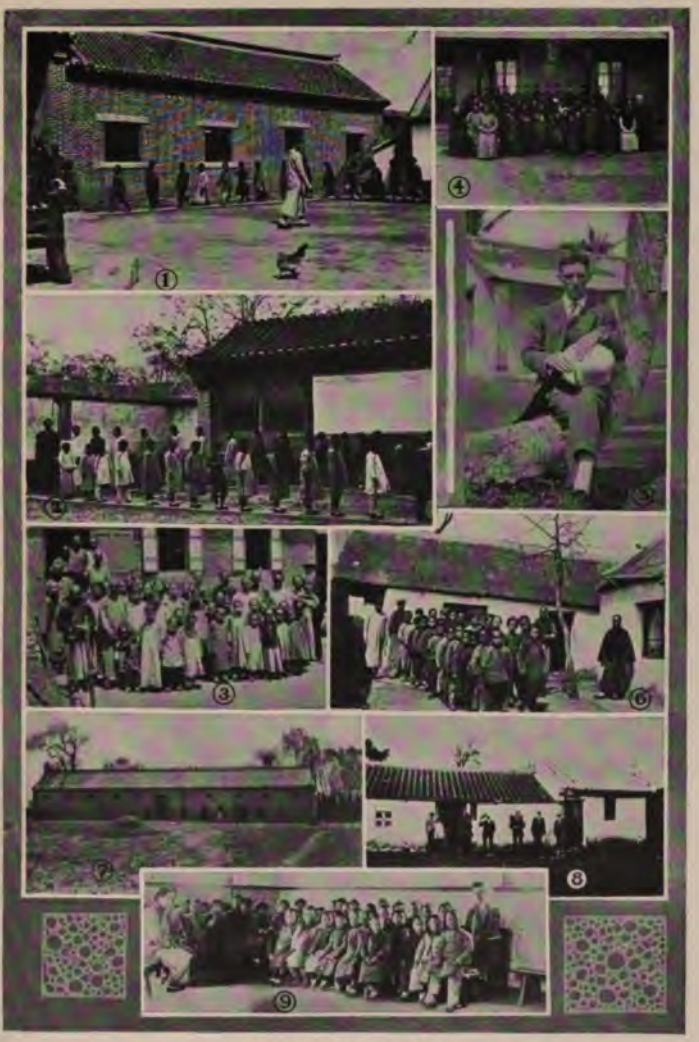
(b) The organization in each of these of an educational assembly or senate representing all missionary bodies engaged in educational work in that portion of the Republic.

(c) The relating of all these provincial assemblies to a general international and interdenominational council for the whole Republic.

(d) The appointment, wherever practicable, of a superintendent of education for each of the great divisions of the Republic."

The Missions of China are making good headway toward this ideal. The schools are getting together rapidly, and the day is not far in the future, we believe, when all Christian schools of China will be joined together in a union such as the plan of the Edinburgh Conference suggests.

The opportunity for educational missions in China was never so great as at the present time. The new conditions brought about by the Revolution and the establishment of the Republic presents to the Christian Church an opportunity such as she has never had since the days of Constantine, to mould the thought of a great nation. Rev. Moses Chin, a devout Christian, and a Ph. D. from Berlin University, is prominently connected with the Board of Education, and many other prominent men in the new Government are Christians. We may expect, therefore, from the Govern-



SECONDARY SCHOOLS

1. Day School Yihsien Chapel
2. Peking, Second Street Girls' School
3. "Ruth Mission," Near Tsing Tau
4. Boys' School Paoting-fu
5. Rev. David S. Tappan, Jr., Kacheck
6. Day School, Yihsien
7. Girls' School, Da Hsin Tau
8. Boys' Boarding School, Kacheck
9. Miss Eames and Kindergarten, Chefoo





ment the most cordial and sympathetic co-operation in our educational work. The young people of China are anxious for an education. They are hungering for Western learning. A spirit of investigation has taken hold of the people and a desire to know what is going on in the world has come upon them. Books are being sold as never before. Newspapers have increased from one in 1900 to more than 500 in 1912. The revival of learning has set in. It is now the duty of the Church to follow it up with the Christian Reformation. Now is the day of China's salvation. To delay in hurrying reinforcements to the front is criminal and fatal.

CHAPTER XV.

MEDICAL MISSIONS IN CHINA.

THE Chinese republic furnishes the greatest field in the world for medical missions. More than one-third of the physicians, hospitals and dispensaries supported by the Presbyterian Board of Foreign Missions are in China. The fact that the Presbyterian church has a larger medical force in China than any other missionary orgnization is not so surprising when we recall that the first missionary sent to China by this Board was a physician.

Beginnings of Missions

It was on June 21, 1844, that D. B. McCartee, M. D., arrived in Ningpo. For many years he gave his time to dispensary and itinerating work and helped to establish the first Presbyterian church in China. "Thus," says Dr. J. C. Garritt (Jubilee papers of the Central China Pres. Mission) "from the first as so often since in other parts of China, the medical missionary opened the way for the clerical, disarming suspicion and inducing a friendly feeling toward the foreigners and a willingness to hear their teachings."

China's Medical Needs

China, with one-fourth of the world's population, is in dire need of the modern physician. Except the few



COMMENCEMENT HACKETT MEDICAL COLLEGE, 1912

Dr. Sun Yat Sen, in Center, Delivered Address. Dr. Mary H. Fulton, 3rd at His Right, in Charge



who have been trained by foreigners, her native doctors have very little scientific knowledge; their medicines are vile concoctions; they know nothing of modern surgery; they are ignorant of the germ theory of disease. The average Chinaman, particularly in the north, is dirty in person, wears dirty clothes, lives in a dirty house and travels through dirty streets. He is afflicted with plague, cholera, smallpox and periodically the famine sweeps away millions, while chronic diseases of various kinds cause untold suffering. To rescue this numerous population from the bonds of physical misery, China has supplied herself with a horde of ignorant, superstitious doctors, whose remedies usually serve to aggravate disease. The dawn of the new day in this republic has ushered in a demand for the best medical skill and medical missions are being put to a severe strain to heal disease, to educate native physicians and to train nurses according to modern methods.

Medical Education

Especially in the line of medical education China is prominent. The Presbyterian Board is engaged in such instruction in five separate institutions, four of which are union schools and plans are being developed for work in a sixth institution. Yet these six are all too few for the great work which requires to be done before China shall be adequately supplied with medical aid.

The Presbyterian work in China is divided into seven missions, as follows:—Hainan, South China, Hunan, Central China, Kiang An, Shantung and North China. We will consider the fields in the above order.

I. THE HAINAN MISSION.

Hainan Resting on the bosom of the sea just off the mainland lies the Island of Hainan. It is an integral part of Kwang Tung Province but has the distinction of being the southernmost bit of Chinese soil and is almost like another land with its tropical climate, diverse tribes and primitive peoples. The three centers of the Presbyterian medical work are at Hoihow, Nodoa and Kachek.

Hoihow Hoihow was opened in 1881 by Mr. C. C. Jeremiasson who used medical missionary methods and whose work was taken over by the Presbyterian Board in 1885. Dr. H. M. McCandliss was sent to Kiung Chow, the capital, where he began work in an old ancestral hall. Eleven years later a hospital was built three miles distant at Hoihow the port where the medical work was centralized. The building of this brick hospital was an economic success of the highest type,—$4,000 gold paid for the eighty-five bed hospital, the doctor's residence, a gate house and two kitchens. Other small buildings have since been added. It is a missionary hospital in the strictest sense. Applicants must agree to spend an hour a day studying the catechism, New Testament and hymns if they wish to become in-patients. A French and a Chinese hospital are available for those who will not agree to these requirements. Patients who smoke opium are required to take the opium treatment which usually cures them in from fifteen to twenty days. For ten years or more until the new church was completed Dr. McCandliss preached in the chapel each Sunday. In its sixteen years of service the hos-



MEDICAL WORK IN HAINAN

1. Mrs. McCandliss and Hospital Women's Bible Class
2. Bringing Patient to the Hospital, Hoihow
3. Entrance to Hospital Compound, Hoihow
4. Dr. H. M. McCandliss, Charge of Hospital, Hoihow
5. Leper Village, Near Hoihow
6. Paralytic Evangelists, Hoihow Hospital
7. A Grateful Patient, Bin Tau Ma
9. Hoihow Hospital Buildings

pital has treated 93,000 out-patients and 5,710 in-patients, and now cares for more than 10,000 yearly. Four assistants and three Bible women add much to the doctor's efficiency. One-third of the patients come from the peninsula of Lui Chiu on the mainland to the north. The dependence of this population of 1,000,000 upon the Hoihow hospital has led to a discussion of plans for the enlargement of this already commodious plant, an acre of land adjacent to the hospital having been given by a Chinaman.

Influence of the Work

The splendid new Hoihow church had its origin in the medical work. Bin tau ma, a poor aenemic widow, who became a patient was interested enough to attend church services for two years. Then one day she brought to Dr. McCandliss $100, the savings of ten years. She presented the gift as a nest-egg for a new church building saying that without the hospital help she would have died. The physician told the story in the larger cities of America and secured $3,600 for the church.

Nodoa

The Mary Henry Hospital at Nodoa was made possible by an initial gift from the Princeton church of Philadelphia in memory of the wife of Dr. Henry, the life-time pastor. The building was completed by gifts from missionaries on the field. It has served a useful purpose but has been so injured by white ants, the hidden foe of wooden beams, that a new building should be provided. Under the skillful management of Dr. Herman Bryan the twenty-eight beds minister to 7,000 patients yearly. The necessity of using four or five dialects in working with the patients here makes it more difficult to present Scripture truth clearly to all. Little by little the prejudice of the

neighboring people is being removed and hope is strong that ere long the savage and sometimes cannibalistic aborigines of the Interior mountains may welcome the physician who, while he heals the body, has a word to say for the well being of the soul.

Kachek Near the Southeast coast lies Kachek, a large market town. On Christmas day, 1907 the Kilbourne hospital was dedicated as the gift of Mr. A. W. Kilbourne, of Orange, N. J. The plant consists of eight buildings and the hospital proper has forty beds. Dr. S. L. Lasell and Rev. J. F. Kelly, M. D., combine to do most effective work both at Kachek and by itineration through the eastern part of the island treating 7,000 cases a year. Some of the best evangelistic work is done in the hospital and some of the best evangelistic workers have been developed from hospital patients. Uncle Blessing, an opium smoker was cured at sixty-five years of age and has become both a Christian and an effective personal worker. He has brought to Christ his wife, his son and his daughter-in-law and gives his time gratuitously to work in a near-by village. Here he has gathered for Christian instruction a half dozen heads of families, a group of school boys and several women.

II. THE SOUTH CHINA MISSION.

Canton Canton, the headquarters of the South China Mission is the home of more medical mission work than any other city of the nation. No less than five hospitals and four medical schools are in operation under Christian management.

Medical Work for Women

The largest medical work for women in China under a single missionary is the allied work in Canton under Dr. Mary H. Fulton. Twelve years ago this Lafayette compound was a piggery occupied by 200 Chinese hogs. Now it is a beautiful place with two residences, the Theodore Cuyler Church, the David Gregg Hospital, the Hackett Medical College, the Julia M. Turner Training School for Nurses, a maternity and a children's ward. Dr. Fulton has upon the staff of the medical college sixteen teachers, eight foreigners and eight Chinese. Among these are two exceptionally able Chinese women doctors, Drs.Lau and Mui. Dr. Lau is the most famous native surgeon in China, either man or woman. Recently she removed a tumor weighing 102 pounds from a seventy-five pound woman, or perhaps it would be better to say removed a woman from the tumor. While Dr. Mary Niles, one of the staff, is kindly overseeing the work during Dr. Fulton's absence in America on furlough, the practical work of the hospital is largely left with Dr. Lau and that of the Medical College with Dr. Mui. The Hackett Medical College has a high grade four year course with examinations based upon the best work done in the American medical schools. It began eight years ago with nine students, has graduated fifty-two and has over forty now in its classes making it the largest woman's medical school in China. There are nine students in the Nurses Training School and twelve have been graduated. In connection with the David Gregg Hospital about 10,000 patients were treated last year. The Chinese so liberally aid this hospital work that it is self-supporting even with a budget of $15,000

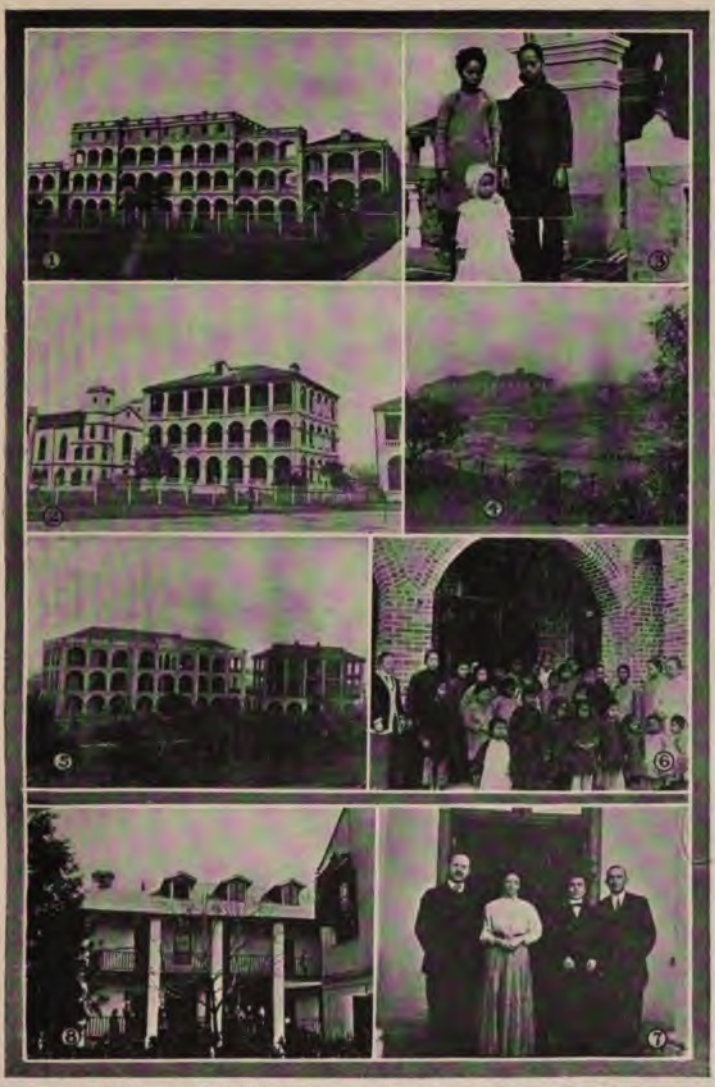
(Mex.) a year. This is a work which has grown up since the Boxer trouble of 1900 and is worthy of great praise and assistance in a day when medical work for women in China is so sorely needed. Dr. Fulton who is and always has been the presiding genius in this splendid work says that the work of physician and nurse is one for which the Chinese woman is well fitted. In South China where the education of women is more developed than in the North there are many young women prepared and available as students of medicine and of nursing if only they had the means to secure the training. Here is a fruitful field of philanthropy for some of God's stewards who are seeking a safe investment and one sure to bring large returns. Dr. Fulton desires to establish a tuberculosis hospital, there being no such institution in all China for the many who suffer from this disease.

University Medical School

The Presbyterian Board will undoubtedly soon have a share in the work of the Union Medical School for South China at Canton, known as the University Medical School, established by the Christian Associations of the University of Pennsylvania. It is affiliated with the Canton Christian College. At the last meeting of the China Council held in December, 1911, the Council endorsed the school as a union medical college and recommended that assistance upon the teaching staff be given by the medical missionaries of the Canton station.

Other Canton Institutions

Other Canton institutions in which Presbyterians are more particularly interested are the Canton Medical Society Hospital and the "Refuge for the Insane." The



SOUTH AND CENTRAL CHINA MEDICAL MISSIONS

1. & 2. Presbyterian Medical Plant for Women, Canton
3. Drs. Lau and Mui, Celebrated Lady Doctors, Canton
4. Dr. Kerr's Insane Asylum, Mrs. Kerr in Charge
5. Buildings of School for Blind, Canton
6. Dr. Niles, Miss Durham, With Blind Students
7. Rev. C. E. Patton and Mrs. Patton, M. D., KoChau, on Right, With Dr. and Mrs. Todd, Canton
8. Tooker Memorial Hospital, Soochow



first is the oldest and perhaps the largest mission hospital in the world. It was founded in 1835 by Dr. Peter Parker and from 1853 to 1899 was superintended by Dr. J. G. Kerr of the Presbyterian Board who trained 150 students and translated into Chinese more than twenty medical works. It was here that Dr. Sun Yat Sen, the Provisional President of the Chinese Republic, received his first training in medicine. The hospital has 300 beds, treats over 20,000 annually and has a yearly budget of $30,000 (Mex.). The Refuge for the Insane was founded by Dr. J. G. Kerr and, until 1911 when a second was started at Soochow, was the only institution of the kind in China. Dr. Chas. G. Selden, the superintendent for fourteen years, wrought a splendid work assisted by Dr. John Hoffman who has taken charge during Dr. Selden's stay in America. The buildings with the 314 patients give evidence of wise and careful management. Compared with America's equipment what are two such institutions for China's millions?

Yeung Kong The Forman Memorial Hospital at Yeung Kong is in the midst of a population of 2,000,000 with no other help within a radius of 100 miles. Its reputation is constantly extending and the work correspondingly increasing. Dr. W. H. Dobson has more than his hands full in his attempt to meet the needs of that large population.

Lien Chou Lien Chou with its martyr memories is seeking to win favor for Christianity by means of the Van Norden Hospital for men and the Brooks Memorial Hospital for women. These two new healing institutions, far removed from other mission plants are proving to a people who once rose with

murderous fury against the foreigner, that Jesus Christ still yearns to win them to Himself. Dr. Robert M. Ross with the men and Miss N. M. Latimer, M. D., with the women are doing a work which cannot fail to disarm prejudice and win for Christianity a fair hearing.

III. THE HUNAN MISSION

Hitherto the Hunan mission, lying south of Hankow, has been far removed from intercourse with the world but doubtless one of the improvements soon to be realized by the new regime will be the building of the Canton-Hankow railroad which will put the fertile land and large cities of this province in close touch with the outside world. In this interior section, the last to be opened to foreigners it has been necessary to provide each station with medical work.

Siangtan Going southward by boat from the Yangtse River the traveler arrives at Siangtan where Dr. Doolittle opened the medical work in 1901. Five years later the land and hospital were given, at a cost of $15000 (Mex.) by Mr. Nathaniel Tooker, the father of Dr. F. J. Tooker who is associated with Dr. E. D. Vanderburgh in the work. There is room for thirty patients. The city of 200,000 is beginning to appreciate this medical provision and the physicians expect the 6200 patients of 1911 to be doubled the present year.

Hengchow Sailing south seventy-five miles from Siangtan on the Hsiangkiang River Hengchow is reached. Here Dr. W. Edgar Robertson landed in 1906 and began medical work with a very limited equipment. Little by little the accommoda-

tions were improved until on January 1, 1911, the doctor moved into the new hospital and dispensary provided by the Woman's Board of New York. Since then there has been a steady advance in the variety of cases, in patients from different classes and from different parts of the country and in the growth of faith in the doctor's skill.

Chenchow One hundred miles southeast of Hengchow lies Chenchow on a branch of the Hsiangkiang River. A new hospital was completed early in 1910 and the two physicians stationed here, Drs. Stephen C. Lewis and W. L. Berst, make possible itinerating trips through the country. These tours are proving the evangelistic possibilities of medical work.

Changteh Changteh lies 125 miles northwest of Siangtan and is the nearest to the Yangtse river of any of the Hunan stations. Dr. O. T. Logan is assisted by two well-trained Chinese physicians who are considered among the chief assets of the work. A branch dispensary has been opened twenty-five miles distant at Taoyuen where evangelistic work is also prosecuted.

IV. THE CENTRAL CHINA MISSION

Soochow The only Presbyterian medical work in this, the oldest mission in China, is at Soochow. Here Mr. Nathaniel Tooker has planted the Tooker Memorial Hospital in memory of his wife, an invalid for several years. It is amply supported by an endowment provided by Mr. Tooker in his will. A physician's residence, a church and some additional land are an added evidence of the generosity of this

sugar merchant. Drs. Elizabeth E. Anderson and Agnes M. Carothers have charge of this equipment of thirty-five beds and of three country dispensaries all of which treat about 6000 patients yearly. Soochow is in the midst of a section of country intricately cut by canals, where pirates abound in large numbers. Yet the country dispensary work is very fruitful in winning friends to Christianity.

V. THE KIANG-AN MISSION

Nanking Nanking, the provincial capital and the first capital of the new republic, is a strong educational center. In the new university plan is included the East China Medical College in which eight denominations are interested. Dr. D. T. Sloan is the representative on the faculty of the Presbyterian Board, U. S. A. The school opened its sessions in 1911. The following year the second class men numbered nine with eighteen in the beginning class. The Presbyterian Board, U. S. A., is also united with four other denominations in the management of the Union Nurses' Training School. It is hoped to include this plant also as a part of the Nanking Christian University referred to above.

Hwai Yuen The only hospital which the Kiang-An mission supports is Hope hospital at Hwai Yuen. A dispensary in charge of a foreign trained Chinese physician is also maintained at Nanhsuchow where it is expected that another station will, in time, be opened. In 1902 medical work began in a small straw-thatched building, was later removed to larger quarters and finally in 1909 came into a substantial two-story modern hospital. This building was

erected in memory of the mother of Rev. Edwin C. Lobenstine of Hwai Yuen by his father, Mr. W. C. Lobenstine of New York. The large number of operations for urinary calculus (stone in the bladder) and for entropion (inturned eyelashes) has done more than anything else to win the confidence of the people. The complete removal of the severe pain caused by the former has brought lasting gratitude. The latter is a veritable scourge and over 1000 cases of it have been operated upon. From a small beginning the work has grown so that two physicians, Drs. Samuel Cochran and Mary C. Murdoch, are kept busy, one with the men's, the other with the women's ward. They are assisted by a trained nurse, a Chinese physician and four students. In the nine years since the work began over 1000 patients have been in the wards and over 18000 have visited the dispensary. Those who form the centers of the growing groups of believers were first brought into contact with the gospel in the hospital wards and the cordial reception given missionaries throughout the region had its origin largely in the humanitarian work of the physicians.

VI. THE SHANTUNG MISSION

Teng Chow

Shantung Province, the home of Confucius and Mencius, is crowded with 33,000,000 people and lies wide open to Christianity. The first Presbyterian work within this territory was established at Teng Chow thirty-five miles northwest of Chefoo. A gift from Mr. L. H. Severance of $10,000 gold for a new hospital has given a fresh impetus to the medical work. This new plant has thirty-five beds and with a dispensary in a rented building the

resident physician, Dr. W. F. Seymour, has the best equipment of the nineteen years of his service.

Chefoo

Chefoo, the only strictly Chinese port in northern China, is favored with a delightful climate and charming location. It nestles below the beautiful hills and fronts the sea whose balmy breezes make it a popular summer resort. This station, which never had a Presbyterian hospital during the first forty-five years of its existence, was most fortunate when, in 1907, the Board sent Dr. Oscar F. Hills to take up medical work at this point. During his five years' service Dr. Hills has proven of great value to the mission. In addition to his skill as a physician he has demonstrated his ability as a business man. Largely through his efforts the mission has secured some valuable and sightly property and a number of splendid buildings are now being erected. Among these improvements the new medical compound is the most conspicuous. Here we see a fine stone wall encompassing a tract of three acres on which stands the newly-completed dispensary and the hospital in the process of building and to be finished in 1913. These two buildings are of stone, commodious, handsome and adapted to the most approved methods of work. The dispensary is the finest we have seen on any mission compound and is capable of handling 30,000 patients annually. The hospital has two stories besides the high basement and has a capacity of eighty beds. According to Chinese ideas the wards for men and women will be completely separated and the yard divided by a high wall. Heat will be supplied by a low-pressure steam plant. The entire equipment—land, wall, hospital and dispensary

Dr. Hills' Work



MEDICAL MISSIONS IN SHANTUNG PROVINCE

1. Women's Dispensary, Weihsien
2. At Hospital Door, Yihsien
3. & 6. Mrs. Mills and Deaf Mute Schools
4. On Way to Hospital, Weihsien
5. Dr. Cunningham, Yihsien Hospital
7. & 9. Dr. Hills, Dispensary, Hospital Grounds, Chefoo
8. Dr. Fleming in Woman's Dispensary
10. & 11. Dr. Roys, Dispensary and Hospital Patients, Weihsien



represent an outlay of $30,000 gold, less than one-third of what the same plant would cost in America. Dr. Hills has personally contributed a large part of this amount and has been generously assisted by Mr. L. H. Severance who has shown his faith in the mission work of this north shore by investing large sums both here and at Teng Chow. Outside of the Presbyterian compound little medical help is furnished in this city of 150,000. This is a day of favor for the foreigner in China and it is not too much to expect that very soon this plant will be taxed to its full capacity to meet the demands of the suffering populace in this city which is the chief market for the world's supply of Shantung silk.

Wei-hsien Wei-hsien is the present seat of the Arts Department of the Shantung Christian University with 400 students. Dr. C. K. Roys has the medical care of the student body in addition to the work of the men's hospital, located on the mission compound outside the city. He also has charge of the city dispensary. The men's hospital is really a large dispensary with outside rooms to accommodate twenty-six patients and as many more friends to feed and nurse them. The city dispensary is in the midst of the thronging crowds and has in connection with it a museum which attracts the people. They listen to the gospel message and then are shown through the museum. Thus to the influence of the medical touch is added the education of the natural history exhibit and the evangelistic power of the direct preaching of the gospel. Land has been purchased for the extension of the museum and plans for the addition of other institutions on adjacent lots are now being

worked out. Nearly 10,000 patients are attended annually by Dr. Roys. The woman's hospital located on the same compound as the men's building is about the size of the latter and has been superintended by Dr. Margaret Bynon. During her furlough Dr. Emma E. Fleming has had the work in charge.

Ichow-fu Some distance off the railroad is Ichow-fu in the southern part of Shantung Province. A very large medical work has been done by the two hospitals, one for men and one for women. The former with a capacity of 50 patients is without a foreign doctor owing to the ill health of the wife of Dr. Frederick Fouts who is consequently detained in America. A Chinese physician is at present in charge. The woman's hospital with room for 50 patients was built in 1907 by the Woman's Board of the Southwest at St. Louis and is largely financed by them. Dr. Louise Keator is at present directing this work which was formerly in the hands of Dr. Fleming. This, the largest field of the Shantung Mission, is wholly given over to the Presbyterians and in all this region no other hospital facilities are available.

Yi-hsien The coming of the railroad and a severe famine in one year has been the experience of Yi-hsien, the most southern of our Shantung stations. How full must be the heart of a mission doctor who is busy from morning till night with the cure of men's bodies and hears outside his door the cries of the starving whom he has little means to help. This has been the lot of Dr. Wm. R. Cunningham who has a large medical work at Yi-hsien and who finds evangelistic and medical encouragement in the large number of return patients. It is a pity however that

with such a splendid opportunity for work a man should be limited by such an inadequate equipment as has been provided for the work of Dr. Cunningham.

Tsining-Chow The railroad also came in 1912 to Tsining-Chow, the most western Presbyterian station of Shantung Province. Dr. Charles Lyon has here the somewhat unique distinction of being the physician for both the Rose Bachman Memorial Hospital for men and the Annie Hunter Hospital for women. Mrs. Lyon, who is a trained nurse, assists in the latter and thus removes somewhat the difficulty which would otherwise be manifest through the natural timidity of Chinese women. Each of these hospitals has room for sixty patients and nearly 12,000 patients were treated in 1911. The great distance from the source of supplies has led to the buying of the more common drugs by the barrel. The Kennedy Fund has provided $1,000 gold for surgical wards for the men's hospital and as much more for instruments. A large territory to the west furnishes a great field for expansion and the hospital and dispensary patients are carrying the gospel news into that section.

Tsinan-fu Tsinan-fu is a city of 250,000 lying 300 miles south of Peking. It is the capital and largest city of Shantung Province. It is becoming more and more the center of mission work and rightfully has three Presbyterian hospitals and a medical school, one hospital and the medical school being union institutions.

Louise Y. Boyd Hospital

Dr. Caroline S. Merwin has charge of the Louise Y. Boyd Hospital for women given by Mrs. L. Y. Boyd of Harrisburg, Pa., who also supported the doctor. Since her death her two daughters continue the support. They have recently contributed $750 gold for equipment. This small plant of twelve beds was closed for several years and re-opened in April 1912. There are in this city over 100,000 women and girls besides large numbers in the outlying villages. Of these the women of the higher classes are so reluctant to be treated by a male physician that they will suffer grievously rather than consult a man. Yet Dr. Merwin is the only woman doctor for this large population and her twelve bed hospital is pitifully small when viewed in the light of the city's needs. Mrs. Boyd and her daughters are to be heartily commended for their part in providing relief for the suffering women. The gratitude of those who have been healed and the appeal of the thousands who are yet unhelped would amply justify gifts from American women for the enlargement of this very useful plant.

McIlvaine Hospital

The McIlvaine Hospital for men stands as a testimony to the interest of Rev. Jasper S. McIlvaine, the founder of Tsinan-fu station. The entire plant was built in 1892-4 from a part of a legacy willed by him. This plant of eighteen beds has done a splendid work during its twenty years and now treats 10,000 patients a year but needs repairs, improvements and equipment to make it of value in cold weather. Dr. C. F. Johnson, who is in charge, spends one half of his time teaching in the

union medical college, a recent graduate assisting in the hospital.

Union Medical College

This is the supreme hour for medical education in China. She must have and will have modern medicine and eventually it must come through her own people. This is the golden hour in which to train the needed physicians amid such surroundings as will make them Christians. The Union Medical College of Tsinan-fu which is a department of the Shantung Christian University is prepared for just such work. The American Presbyterians and the English Baptists are united in the work and it is hoped that other missions may also join in the movement. Drs. J. B. Neal and Wm. Schultz are the Presbyterian representatives on the faculty. Dr. Neal has had a long and useful missionary experience and his name lends much weight to the influence of this medical school. The course covers six years including one preparatory year in the Arts College. Four of the necessary six foreign teachers are now at work. This is the second year of the union and the college has twenty-five students. In the hospitals and dispensaries connected with the school more than 15,500 patients were treated in 1911. There is a plan on foot to erect on a hill 1700 feet high a sanitorium for the treatment of tuberculosis.

VII. THE NORTH CHINA MISSION

Peking

During the Boxer uprising of 1900, Peking, the age long capital of old China, was the scene of bitter hatred of the foreigner which showed itself in an attempt to wipe out of existence the foreign community and the mission property. In the latter

attempt the powers that be were so successful that almost nothing but the land was left after those dreadful days had passed. Peking is at present the capital of the new republic and the old foundations have been so built upon that now the Presbyterians are conducting two hospitals and assisting in the work of two medical colleges.

Douw Hospital

The Douw Hospital for women which was opened in 1903 is in charge of Dr. Eliza E. Leonard. It has but twelve beds but many dispensary visitors. It has become self-supporting and cares for about 9000 patients yearly. Professional calls are made to some of the finest Chinese homes in the city. Miss Janet McKillican spends some time in training nurses, both young men and young women.

An Ting Hospital

The An Ting hospital for men is the chief care of Dr. F. E. Dilley. We saw it when American soldiers were quartered there in April, 1912, to maintain order during the ante-revolution troubles. The property, however, suffered no injury and plans are drawn for the enlargement of the plant which is insufficient for the growing work. It is a strong evangelistic force with religious services twice each week day and on Sunday afternoons.

North China Union Medical College

Peking is blessed with the North China Union Medical College in the work of which six missionary societies are engaged. The Presbyterians have detailed Drs. Francis J. Hall and Frederick E. Dilley as members of the teaching staff, the latter giving only a part of his time. This splendid institution opened in 1906 is quartered in a commodious building on a main street. Not far off a large and com-



MEDICAL MISSIONS IN NORTH CHINA

1. Anting Hospital for Men, Peking, F. E. Dilley, M. D., Supt. 2. Dr. Dilley in Dispensary, Douw Hospital for Women, Peking, Dr. Eliza E. Leonard, Supt. 3. Miss McKillican With Waiting Patients in Dispensary Chapel, Peking. 4. McIlvain Hospital for Men, Tsinan-fu, Native Doctor and Rev. W. W. Johnston. 5. Dr. J. B. Neal, Mrs. Neal, Wm. Schultz, M. D., Medical College, Tsinanfu. 6. Miss Caroline S. Merwin and Chinese Assistant, Louise Y. Boyd Hospital for Women, Tsinanfu. 7. Medical College, Tsinanfu. 8. Taylor Memorial Hospital for Men, Paotingfu. 9. Charles Lewis, M. D., With Chinese Doctor and Evangelist. Paotingfu.





plete modern hospital is being erected. The medical course covers five years of nine months each and is handled by a faculty of twelve men. The first class which consisted of sixteen men was graduated in 1911. The commencement exercises furnished the occasion for congratulatory addresses from representatives of the government and from men of influence in the city. There were eighty-three students during the year 1911-12. During the plague of 1911, students, graduates and professors gave themselves for service in various cities of Manchuria and North China and were most valuable in controlling and stamping out the disease. The Peking hospital which is in connection with the medical college treats about 50,000 patients yearly. A steady aim for spiritual results is maintained. A number of students who entered as heathen have been baptized as Christians. Daily morning and evening prayers are held while Professors and students teach in Sunday Schools and preach in the street chapels.

Union Medical College for Women

The pioneer school of medicine for women in North China is the Union Medical College for Women at Peking opened in 1908. The Union is formed by the Presbyterian, M. E. and Congregational missions of America, the school being located at present with the M. E. Mission. Owing to the limited development of education among the women of North China this school has had a slow growth. It has a competent faculty of whom Dr. E. E. Leonard is the dean. In 1911-12 there were two classes with seven students. Funds are being raised for a plant. The day is surely at hand for the better education of the women of this part of China and one can but prophesy that in the

near future this school will find students flocking to its doors to learn foreign medicine.

Paotingfu We visited Paotingfu shortly after the burning and looting of the city in March 1912, but contrary to the awful Boxer days of 1900 no mission property was injured. Those who took the lives of missionaries in that earlier day now stood as champions of the Christians. The two memorial hospitals stand as loving tributes to those who perished in the flames in the little compound outside the city where now stands the beautiful memorial tablet recently erected.

Taylor Memorial Hospital Dr. Charles Lewis has been from the beginning in charge of the George Yardley Taylor Memorial Hospital for men which was erected by the Princeton College classmates of Dr. Taylor who was in charge of the medical work at the time of his death. Mr. E. B. Sturgis of Scranton, Pa., added other buildings and Dr. B. C. Atterbury of New York has given money for an addition to be erected soon. Dr. Lewis is a splendid surgeon and a mechanical genius. He has fitted up a dental room for occasional needs, makes his own tablets at a great saving in cost and cares for a dispensary which had eighty-seven patients on the day of our visit, besides superintending a hospital of sixty beds. In busy times he moves out the beds and puts 120 on cots on the floor. Following the revolution and again after the destruction of the city the hospital was crowded with wounded men who learned afresh the loving touch of Christianity in a city where once the Christians were burned to death. Dr. Lewis is aided by a first class evangelist and a good assistant,

Dr. Wang, a graduate of the North China Union Medical College. Mrs. Lewis, who is a trained nurse, is teaching six young men and three young women who are assisting in the hospitals.

Hodge Memorial Hospital

The Hodge Memorial Hospital for women was erected in memory of Dr. Courtlandt V. Hodge from a portion of the indemnity fund received for the destruction of mission property. Dr. Hodge, his wife, Dr. Taylor and five others were burned in the mission compound by the Boxers on June 30, 1900. Dr. Maud Mackey has charge of this hospital of sixty beds, which like the Taylor hospital, is self-supporting. In a most beautiful way these two physicians go back and forth between the memorial hospitals assisting each other in the operations which an untimely death prevented other hands from performing. "Whosoever loseth his life for My sake shall find it," is doubtless being fulfilled in the heavenly experience of the martyrs of Paotingfu. But the power of sacrifice is manifest also in the calm spiritual influence which seems to cast its spell over all the mission work in this city made famous by the pains of those who gave their lives for the Master.

Shunte-fu

Far down in Chi-li province as you travel the main line of railroad from Peking to Hankow you reach Shunte-fu where Dr. Guy W. Hamilton opened the medical work in 1907. He is provided with a sixty bed hospital which was erected from a part of a large gift made by Mrs. Hugh O'Neill of New York in memory of her husband. Opium wards built outside the main building are useful in a section

Hugh O'Neill Memorial Hospital

where this curse of China has not been fully eradicated. This hospital is a busy place and Dr. Hamilton's work there and in his itinerating trips has been one of the greatest influences for winning the hearts of the people of this interior country. During his furlough a Chinese graduate of the Peking Medical College is in charge of the hospital. Dr. Elizabeth Lewis meanwhile is working with the women.

Famine Relief

Some word should be said regarding the philanthropic work of famine relief which the missions of China have conducted. The overflowing of the rivers particularly the Yellow and Yangtse rivers and their tributaries has destroyed the crops over large areas of country at various times in recent years. Millions of people have been left without sufficient food to last until another crop could be gathered and many of these starved to death. During these severe famines the missionary forces organized to distribute relief. In 1912 when the most serious lack of food was experienced 100 missionaries representing 21 societies gave from one to six month's time each to relief work under the direction of a central committee of which Rev. Edwin C. Lobenstine of the Kiang-an mission was secretary. They received and distributed more than $1,000,000 (Mex.) Perhaps the most terrible need was found in the northern parts of Kiang-su and An-hwei provinces. The awful scenes witnessed in these sections where the wail of the dying and the piteous cries of the starving were heard and where people huddled in holes or in the corners of the streets to die are beyond the power of pen or camera to depict. A hardened war correspondent said,

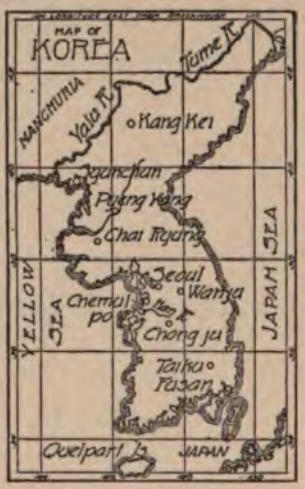
"I have seen life and death in their crudest forms and with the lid off; battle and murder and sudden death —and worse—but never before have I seen such concentrated misery, such indescribable horrors." In the midst of these trying scenes the missionaries directed the distribution of food and the relief work such as dredging and dyking to prevent floods in the future. The efficiency of their work has been highly praised by the chief engineer in charge of the construction work and by the Chinese government, wonder being expressed at the surprising ability displayed by men whose special training had been along entirely different lines. These gifts of food by foreign Christians and the wise distribution of it by missionaries on the field has prepared the way for an interested examination into a religion which prompts such unselfish efforts for needy man. Even the ignorant Chinaman can appreciate the virtue of a religion which sends men not only to teach him about his soul but to heal his body of disease and give him food when he is starving.

Conclusion The world never offered the Christian physician a better opportunity than China affords him today. No great nation ever asked for medical missions as this eastern republic is asking to-day. What wider sphere of usefulness could a doctor desire than to have a hand in the training of physicians for this people who are to be the mightiest force in all the Orient. Not men alone but women are needed—skilled women to bring relief to the timid women who are not yet willing to trust themselves to the treatment of male physicians—spiritually-minded women to bring to these same timid women's darkened

and narrowed minds the truth which gives freedom in Christ Jesus. Here also is the chance of the ages for the shrewd business man or the wise woman of means or the church of large vision to provide the funds which shall make it possible for these medical missionaries to be amply supported while they give their best skill and strength for the healing of China's diseases and the winning of the nation to Christ.



MISSIONS IN KOREA.


MAP OF
KOREA
Tumen R.
MANCHURIA
Yalu R.
Kang Kei
Pyong Yang
Chai Ryung
Seoul
Wonsan
Chong ju
Taiku
Fusan
YELLOW SEA
JAPAN SEA
JAPAN





FIRST GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN KOREA
Organized September 1, 1912. Rev. H. G. Underwood, D.D., L.L.D., Was Elected Moderator.
The Delegates Numbered 233. The Assembly Met in Pyeng Yang

CHAPTER XVI

THE EVANGELIZATION OF KOREA

DOES God choose one people rather than another to enjoy the blessings of His gospel? If we mean by that, Does God, regardless of conditions and of the regular, unchanging, universal laws of His Kingdom, psychical and physical, arbitrarily elect one people rather than another to be the recipients of His love and life through a superimposed faith in Jesus Christ? We answer, No. If we mean, Does God, upon the recognition and acceptance of His beneficent principles of faith, hope and love, on the part of any people who meet the conditions imposed, either of themselves or by the assistance and cooperation of others, choose such people as His special and peculiar people? we answer, Yes. It was thus He chose the Jewish race;—the text, "Jacob have I loved and Esau have I hated," is no contradiction of the above principle. It was the spirit of Abraham exercised by Jacob that made him the father of the Jewish people, the chosen of God. It was the lack of the exercise of such a spirit by Esau that caused him to forfeit the favor of God. God is no respector of persons or nations. He decreed that the Jewish people should lose their national and spiritual place in the

family of nations and in the Kingdom of God when they no longer met the requirements of such a place and leadership. God in a very true sense has chosen all nations and peoples to make of them the Kingdom of God on earth. "God so loved the world that he gave his only begotten Son that whosoever believeth on Him might not perish but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through Him might be saved." But God chooses to set aside such peoples as will not choose to receive Him and His laws of life. God in Christ came unto His own and His own received Him not. But to as many as receive Him, to them gives He power to become the sons of God;—they become a chosen generation, a peculiar people unto the Lord.

We have heard much said about Korea being an illustration of God's special providence in dealing with a nation; that the wonderful work being done in Korea is due to the fact that God has especially chosen Korea as a peculiar people unto Himself; that for some mysterious reason, known only to Himself, God has poured out His Holy Spirit upon this people and annointed them as kings and princes unto God. There is no question that God has marvelously blessed and is marvelously blessing the Korean people. There is no doubt that His Holy Spirit is manifestly working there as in few places on the face of the earth. But that God has **arbitrarily** chosen the people of Korea we do not believe. Let us pass in review the work of the Presbyterian Mission, U. S. A., in Korea, station by station.



SOME CHURCH CENTERS IN SEOUL

1. Sai Mun An Church, Dr. Underwood's
2. The Palace Church, E. H. Miller's.
3. & 4. Central Church and Mission, Dr. Clark's
5. & 6. First Mission Center
7. Yun Mut Kol, Dr. J. S. Gale's
8. Hospital Church, Dr. Avison's

Seoul Station The work in Seoul was the beginning of Presbyterian effort in Korea. It was pratically the first work done by any mission in that country. This beginning was made September 20, 1884. The Presbyterians have today in the city of Seoul, seven organized churches, and in the district of Seoul there are 110 unorganized churches, 100 of which have buildings of their own. The total number of communicant Christians in Seoul is 3,500, and the adherents number over 10,000. The number of people in this station for whom the Presbyterians are responsible is 502,000, of whom 100,000 are in the city of Seoul, and 402,000 are in the country. The number of missionaries at work in this field is 25, an average of one for each 20,000 people.

Fusan The second station to be opened by the Presbyterians was Fusan. Work was begun here in 1891. The field has a population of 400,000. There are three organized churches and 100 unorganized churches with a church building for each, and some extra chapel buildings where preaching and Bible work is done. The total number of communicant Christians is 2,500 and the number of adherents is 6,000. The number of missionaries is nine, or about one for each 40,000 people.

Pyeng Yang The Pyeng Yang station was opened in 1895. Work was begun there, however, as early as 1893, when the Rev. Samuel A. Moffett took up his residence in the city, being obliged to retire for a season at the time of the Chino-Japanese war, in 1894. This field has a population of Presbyterian responsibility of 727,000 persons. There are today within the city and country adjacent, thirty-

one organized Presbyterian churches, 210 unorganized churches, and 300 church buildings, having a total communicant membership of 15,000 with an adherent constituency of 40,000. The foreign missionaries on this field number twenty-six, or an average of one missionary to each 28,000 of the population.

Taiku The Taiku station was opened in 1899. At that time there were no Christians among the 1,000,000 people of the Province. Today there are three organized churches, 170 unorganized churches, and 210 church buildings, with a communicant church membership of 3,500 people, and an adherent constituency of 15,000. The foreign missionaries of this station number fourteen, or an average of one to each 71,000 of the population.

Syen Chyun The Syen Chyun station was opened in 1901. It has a population of 500,000 people. There are now 10,000 Christians, with eighteen organized churches, 125 unorganized churches, and 151 church buildings. There are at work on the field, fifteen foreign missionaries, this being an average of one missionary for each 33,000 people.

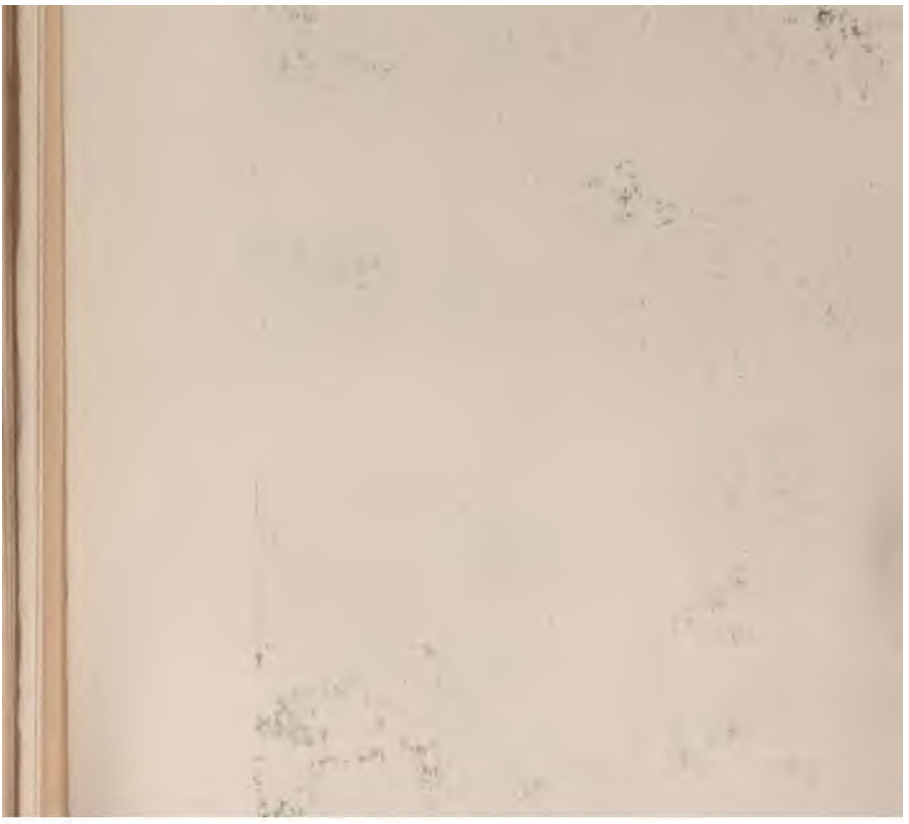
Chai Ryung The Chai Ryung station was opened in 1906. It has a population of Presbyterian responsibility of 400,000 people. There are already over 5000 Christians, with fifteen organized churches, 131 unorganized churches, and 122 church buildings. The foreign missionaries number eleven,—one for each 36,000 people.

Chung Ju The Chung Ju station was opened in 1908, and has a population of 290,000. There are about 500 church members and 2,000 adherents. They have one organized church, 66 un-



SOME CHURCH CENTERS OF KOREA

1. South Church, Syen Chyun
2. Fusan Church & Congregation
3. Interior North Church, Syen Chyun
4. View of Central Church Hill, Pyeng Yang
5. Taiku Church
6. Chung Ju Church and Pastor
7. Central Church, Pyeng Yang
8. Men's Club and Bible House, Pyeng Yang



organized churches, and thirty-one church buildings. There are eight foreign missionaries,—an average of one for each 36,000 people.

Kang Kai The Kang Kai station was organized in 1909. It has a field of 275,000 people. There are 1200 Christians with one organized church, seventy unorganized churches, and thirty church buildings. The number of missionaries is six,—an average of one for each 45,000 people.

Andong The last station to be organized was Andong in the southeast corner of the country, but in the extreme northern part of the North Kyeng Sang Province. This more recent station was opened in 1910 and has a population of Presbyterian responsibility numbering about 500,000 people. The Rev. A. G. Welbon reports that already "there are about eighty groups of believers, with an attendance of over 4000, which is about one in 100 of the population." There are in this station, five missionaries or one for each 100,000 people.

The total number of churches in Korea organized by the Presbyterian Church, U. S. A., is seventy-eight. In addition there are more than 1,000 unorganized churches, some of them with congregations of 400 people. The number of baptized Christians in the Presbyterian Church of Korea is about 50,000. The number of catechumens and other Christian adherents is about 100,000. This number would need to be more than doubled if we estimated the Christians of the other denominations. But simply mentioning these tremendous results of the past twenty-five years of missionary work in Korea, beginning as it did when a determined anti-foreign and anti-Christian sentiment

prevailed in the country, does not even faintly convey an idea of the amazing spirit of Christian faith and fervor which now prevails over and in the minds of these multitudes of church members. In Syen Chyun which is only a small town of perhaps 8,000 people, there are two great churches of about 1000 members each. The town is half Christian. At a midweek service we saw about 1000 people in attendance. In Pyeng Yang we spent a whole Sabbath forenoon hurrying from one big church to another just to look in upon church full after church full of people studying the Bible. First the men would fill the churches and spend an hour in searching the scriptures, then the women would come and take their places, then after the women had made room, the children would come. In the afternoon of the same day, men and women and children crowded the churches of the city in great audiences to hear the gospel preached. The same is true in Seoul and Taiku and many other centers all over Korea. What is the secret of this success of the gospel? What is the explanation that there are twice as many Christians in Korea after less than thirty years of missionary labor as there are in Japan after more than fifty years? How comes it that there are more Christians in Korea after a little more than a quarter of a century than there are in China after three-quarters of a century? Some people say it is because God has especially favored Korea and poured out His Spirit upon the people. If that is true, then that old minister was right who said to Carey: "Sit down, young man, sit down! When God gets ready to convert the heathen He will do it without your help or mine either"; and Carey was wrong when he said,

"Let us undertake great things for God, and expect great things from God." But we do not believe that Mr. Carey was wrong and that the old minister was right. We believe that when we meet God's conditions, then God verifies His word to us. We believe that the Korean Mission has come more nearly meeting God's requirements of success than some other Missions, and that therefore God has given to it a larger measure of success. In saying this we do not mean to criticise or condemn other missionaries. We do not believe that the Korean missionaries are any more consecrated or spiritually minded, or that they are in themselves wiser than the missionaries of other countries. We think on the other hand that missionaries of other countries have taught the Korean missionaries some important things, and that they have been able to profit from the experience of those who have pioneered in foreign fields before them.

We desire also to make allowances for differing conditions, such as the temperament of the Korean people.

(1) We recognize that the Koreans are a docile, teachable people.

(2) They are a book loving, school going, literary people, a people of the pen and not of the sword. So also is China such a people.

(3) We recognize, too, that their religion is an animistic, simple, child-like religion. And that their idea of God is not unlike, in some ways, the Christian idea of God.

(4) We appreciate also that their language adapts itself readily to a simple script in which the Bible can be easily translated and quickly understood. Mrs.

Annie L. A. Baird, of Pyeng Yang, gave us the following clear statement of this point:—

"In considering the reasons for the wonderful spread of the gospel in Korea, too great stress can hardly be laid upon the existence of a simple, easy and sufficient native script, by means of which the scriptures have been made immediately accessible to the whole mass of the people. Whereas in China, after more than a hundred years of missionary effort, the printed gospel is still within the reach of the educated few and can never be otherwise under present conditions, here in Korea a comparatively few years have sufficed to put both Old and New Testaments into a form easily grasped at sight by every old grandmother and little child, every farmer and street vendor. Granted the living power of the Word, this fact alone accounts for very much of the ready acceptance of the gospel message."

(5) We are not unmindful either, that, politically, Korea has been stripped of all worldly hope and ambition, and that bereft of an earthly kingdom, she may have been more readily turned to seek first the Kingdom of God.

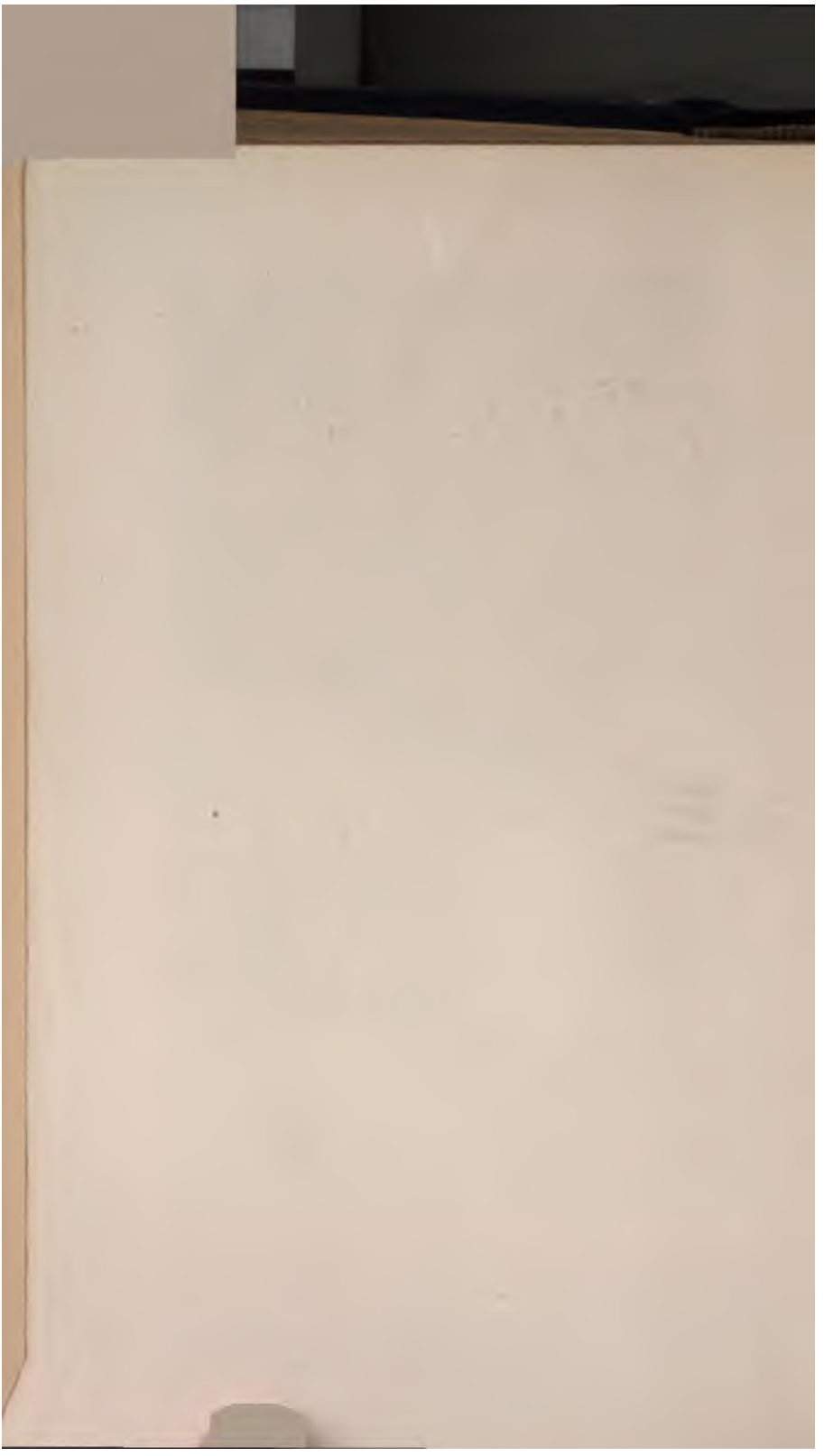
But we do not believe that any or all of these reasons are sufficient to explain the work that has been wrought in Korea. While these features must have suitable mention in a scientific explanation of the situation, we believe the real secret of success lies in the following explanation:—

1. Korea has been and is today more adequately supplied with missionary workers than most other mission countries in the world. The Presbyterian responsibility for the evangelization of Korea is for



FORCES FOR EVANGELISM IN KOREA

1. Fusan's Few Missionaries
2. Missionaries at Taiku
3. Workers in Pyeng Yang
4. Pastor Kil and Session, Central Church, Pyeng Yang
5. Missionaries of Seoul
6. Rev. S. A. Moffett, D.D., Pyeng Yang
7. Taiku Pastor, Elders and Congregation
8. Syen Chyun Missionaries
10. Throne Room, Old Palace, Seoul
9. Some of the Chung Ju Missionaires



about 5,000,000 people. Yet Korea has more than one tenth of the Presbyterian missionary force of the world. The total number of Presbyterian missionaries is about 1100; of that number Korea has 117. The total responsibility of the Presbyterian Church is for more than 100,000,000 people in non-Christian lands. The average parish of each Presbyterian foreign missionary is therefore about 100,000 people. But the average parish of each Korean missionary is for about 40,000 people. We do not argue that Korea has been given too many missionaries. On the contrary the weight of our argument is that Korea ought to be given more missionaries,—enough to finish the task of preaching the gospel to the Korean people in this generation. Having fared better than most other countries in the number of workmen who are in the whitened harvest field, the grain gathered has been proportionately larger; but if the harvest is to be fully gathered, then a still larger force of workmen must be prayed into existence and sent into the field. This is the testimony of the Korean Mission. It is asking for an increased force of thirty-three new missionaries; this would make their number 150, giving them one missionary for each 30,000 of the population for which they are responsible. "With this number," they say, "we will be able, cooperative with the native church, to accomplish the evangelization of our field in this generation."

2. Another secret of the Korean success is to be found in the efficient organization of, and supervision over the native Christians. This is an advantage which the Korean Mission has had over many other missions, due entirely, not to the superiority of their

missionaries in organizing and supervising ability, but to the superior number of their missionaries. It is a scientific and recognized fact, proven by repeated experiences, that in the early stages of native Christian growth there must be the support and comfort of the missionary to sustain not only the convert but the worker, else they wilt and wither in the hot scorching sun of heathen opposition and criticism. But given such supervising and organizing leadership, the native convert and Christian will fall into line and work wonders which the missionary himself alone could never do. The Rev. C. A. Clark, D.D., of Seoul, has described for us what is the method and practice not only of himself but of the other evangelistic missionaries of his own and other stations. He says:—

"The method of working our field is much the same everywhere. I will give you my plan of the East territory, which I have now introduced also into the South. Originally before there were any groups,, I personally did a great deal of roadside and market preaching, following up at once with a visit any form of invitation from anywhere, no matter how faint-hearted, trying to make myself and my Lord so winsome to them that they would necessarily invite me again. As embryonic groups sprang up I grouped them in little circuits not exceeding ten to a helper, and placed a Korean in charge, whose business it was to travel from group to group and nourish the infant Christians. Among these groups I put colporters to work in heathen villages only, forbidding them to visit established churches on any days but Sunday and Wednesday night. As churches multiplied I increased the number of circuits. At the present time my East country is divided into five circuits, covering the entire field. Each circuit is in charge of a man of "helper" grade who is practically a minister, but who cannot baptize or administer communion. In emergencies he has power to administer discipline, but at ordinary times he reports to me and acts on orders. Every circuit so far as possible has, besides the "helper," one colporter and one Bible woman. All workers report to me orally and in writing at least once a month, giving their location each day, how many people they have preached to, data as to new Christians, etc. I compare these reports and see that the work is equally distributed. Be-

sides these salaried circuit leaders I have in each group, unsalaried laymen leaders both men and women. My ideal local group organization is two elders, three deacons and five or seven class leaders (half women and half men). These latter are the churches' scouts going out and driving in the new fish for the elders to catch. People unable to preach much themselves sometimes do excellent work as scouts. Once a month within each local group there is a Board meeting when everybody reports what he has done for the month. In every circuit of three to a dozen churches, we have also a monthly council of war on the last Sunday afternoon of each month. I appoint two men of each group who MUST attend all meetings of the council of war or pay a fine. All others may attend also. These councils meet around the groups in rotation, month after month, so that everybody gets acquainted with everybody and can intelligently pray for them. This council has a layman chairman, secretary and treasurer, who presides when I am not present. Every six months, at least, I attend the council and we have semi-annual reports and lay plans for the next six months. At these monthly council meetings the group representatives each bring from their local group the contributions for the salary of salaried workers in the circuit. The helpers and other workers all report to the council also, and are scolded or commended, according to what they have done. No group, however small, is excused from contributing to the circuit helpers salary. In my five circuits three helpers are fully paid by the church and two others and one Bible woman partly paid.

I make a minimum of two circuits per year around all the groups. In every circuit I have every year at least one Bible Chautauqua class of seven to ten days for men, and one of our single lady Americans has a similar class for women. At these classes we get thoroughly acquainted. We study Bible all day and have inspirational or revival meetings at night. In my ordinary circuits I spend at least one day and night at each town, spring and fall. I take a folding cot and bedding (to get a little off the "inhabited" floor) and carry all the food I eat in boxes on my horse. I walk or ride horseback between groups.

Besides the circuit classes we have the great central classes in Seoul, at the Korean New Year, and our helpers' class of a month in June, besides the Bible Institute which runs all the year round. There are corresponding women's classes. Last year 600 women were at the largest class, and this year 550 men.

By means of these classes, one meets members from the groups almost weekly somewhere or other. So that we are always in close touch. Every man coming to Seoul to market brings letters from the churches along the road, and I send mimeographed pastoral letters by mail to every group at least

once every two months. In emergencies I send couriers. I have a personal helper who helps me with my translation and is always in Seoul to keep the continuity of my work even when I am away. He receives my Korean mail, disposes of easy matters, digests others to have them ready for me when I come in, and is ready at any minute to take my place in a class if I am sick, or in an emergency country trip to straighten out a tangle."

With such organization and oversight there are bound to be large results anywhere, at home or abroad.

3. A third reason for the success in Korea is due to the preeminence given by the mission to **direct evangelism.**

If the missionaries of Korea can be said to be of any distinctive type, that type must be called the evangelistic type. Not that they have not given attention to the education of their converts; not that they have not given large place to medical work. They have done both, as the two succeeding chapters of this book will amply exhibit. But evangelism, **evangelism,** EVANGELISM, has been the keynote for all of their missionary music. It is not that the missionaries have themselves been the most used men and women in the direct work of preaching the gospel to the Koreans. Undoubtedly they have been used, and used mightily as evangelistic preachers of the gospel, even in a foreign tongue; but it is because the missionaries by being "dominated," as Dr. S. A. Moffett says, "by a sense of the supreme importance of their message to the people as the one and only reason for their being there, as the one and only thing in which they are interested, or which they have which is of any real use to the people," the same spirit and conviction have taken possession of the people whom they have



1. MISS HELSTROM AND WIVES OF PASTOR AND ELDER IN JAIL 2. WOMEN'S BIBLE STUDY AND TRAINING CLASS AT SYEN CHYUN, APRIL, 1912 Only 500 present because their husbands or sons, many of them, were in prison and the women were too poor and sorrowful to come



gotten to believe the gospel. They, too, go everywhere preaching the word. "While the missionaries have set the example in fervent, evangelistic zeal and unwearied itineration, and have sought to develop that spirit in the Christian converts, yet under the spirit of God, to the Koreans is due the credit for the great bulk of the evangelistic work and for the great ingatherings of souls," says Dr. Moffett. But the Korean would never have thus gone about this work of evangelism had it not been the preeminent policy, principle, purpose and very life of the missionary who brought him the gospel. This evangelistic life of the missionary, deeply inwrought into his very being, and dominating him as he walked, talked, ate and slept and thought the gospel all day and every day in natural, informal contact with anyone and everyone, has imparted the same life to the Korean Christian. This purpose and policy of the Korean Mission is in our humble judgment responsible in large measure for the wonderful progress of the gospel there.

4. A fourth reason for the success of the gospel in Korea is the emphasis which is placed upon Bible study and the practice which is persistently pursued along this line. "These Bible classes have grown from the first class of seven, to classes for men of 800 in Taiku, 350 in Fusan, 500 in Seoul, 1000 in Pyeng Yang, 1000 in Chai Ryung, 1300 in Syen Chun, while for women, Taiku has 500, Fusan 150, Seoul 300, Chai Ryung 500, Pyeng Yang 600, and Syen Chyun 651; some of the women walking 100 to 200 miles to attend. It is in these classes that the Christian workers are first trained and developed, and it is there that the colporteurs, evangelists, helpers and Bible women are

discovered and appointed to work." The immense practical value of Bible study with its revolutionary and evolutionary meaning is seen when we notice some of the results of these Bible Study Classes:—

(1) "It was in these classes that there developed that remarkable movement for the subscription of so many days of preaching, according to which the Christians spent the subscribed days in going about the surrounding villages from house to house telling the story of the gospel."

(2) "It was in one of these Bible classes in Syen Chyun that the idea of a missionary society had its origin, as Mr. Lee gave them an address on the subject of evangelizing the unreached people." Today the Korean church is doing mission work among their own people in Manchuria, in Peking, on the island of Quelpart, in Siberia, in Tokyo, in California, and in Mexico. Pastor Kil, perhaps the leading scholar and preacher of Korea, recently said in a sermon to his great congregation of the Central Church of Pyeng Yang:— "May we soon carry the gospel to all parts of our own land and then may it be granted us to do for China's millions still in darkness what the American Christians have done for us,—send missionaries to tell them the way of salvation through Jesus Christ."

(3) "It was out of these Bible classes that in 1907 grew the remarkable revival which has stirred the whole church." One in describing the beginning and progress of this revival which continues year after year, says:—

"In connection with the Bible Class in Pyeng Yang in 1904, special evangelistic services were held at night. The city was divided into districts and



A SABBATH CONGREGATION OF 1500 KOREANS, HOLDING UP THEIR BIBLES, BY REQUEST OF THE SPEAKER

The Koreans are earnest students of God's word and carry it in their hands and hearts, as a daily guide of life and service



volunteers under the leadership of missionaries made systematic, daily visitation of every house in the city. Forenoons were spent in Bible study, afternoons in a prayer service and in a house to house visitation, going two by two with invitations and sheet tracts. At night the church was filled, several hundred unbelievers being present; 96 professed conversion. The next night 2000 people came and Christians retired to give place to unbelievers. Then afternoon services for women and night services for men were held; seventy-five more professed conversion." From that time until this the work has gone forward until now there are over 1,100 congregations ranging in number from little village groups of fifteen up to large country churches of from 350 to 650, and on up to the city congregations of 1000 in the Chai Ryung Church, 1200 in Taiku, 1200 in Seoul Yun Mot Kol Church, 1500 in Syen Chyun, and until its recent division into two churches, 2500 in Pyeng Yang Central Church, necessitating separate meetings for men and women as the church will accommodate but 1700.

Korean Christians love the Bible, and are fast coming to know the Bible and obey it, too. Beholding as in a glass the glory of the Lord, Korea is being changed from glory to glory as by the spirit of the Lord; and being not a forgetful hearer but a doer of the Word she is being blessed in her deeds. How is that, does anyone ask? Is Korea not distressed over the loss of her nationality and political standing? Yes, but from the study of the Bible she is getting a comfort which the world cannot give or take away; she is being taught to seek a city which hath foundations, whose maker and builder is God; and that her citizen-

ship is in heaven from whence she hopes to welcome back to this earth the return of her Lord, "whom the heaven must receive until the times of restoration of all things."

We believe that Korea has a great mission in the world; that she will do more for Japan than Japan will ever be able to do for Korea, although Japan, it is not unlikely, will do much for Korea in the way of giving steadiness and system to the country. But the life and heart of Japan cannot fail to be moved by the faith and love of the Korean Church. It is no unfriendly reflection to say that the church of Japan is sure to be quickened and invigorated by mingling and conferring as it is already doing with the Korean church. Nor is it an unfriendly suggestion that it would be very beneficial for the missionaries of Japan and China and other mission fields of the world to visit and confer with the missionaries of Korea right on their own ground. We are sure it would mean much for the ministers and the church of America to do this. The principles which are operating so successfully there will operate successfully anywhere. Mr. Goforth of China visited Korea and afterwards, as he led evangelistic services in Manchuria and in other parts of China and gave his testimony, the Spirit of God wrought mightily, so that in China the name of Goforth is associated with evangelistic fervor and success.

We must have done with thinking of the Koreans as a petty, putty, puerile people, and think of them as a scholarly, scriptural, substantial, spiritually minded people, with a rich intellectual heritage of accomplishment in the past, reinforced now with the strength of

a clarified vision through faith in Jesus Christ and a knowledge of the word of God. Their land is called **Chosen**,—"The Land of the Morning Calm." Who knows but they are "a chosen race, a royal priesthood, a holy nation, a people for God's own possession, that they may show forth the excellencies of Him who called them out of darkness into His marvelous light; who in time past were no people but are now the people of God; who had not obtained mercy, but now have obtained mercy"? Who knows? Anybody may know that they are or will be if we and they are faithful now to give and live the gospel as we have it, and as the Lord Jesus Christ commanded. Any people may be the chosen of the Lord if they obey His Word. God has called; will we hear? God has done His part; will we do ours? If we will, all will be well, as a Korean poet himself has said:—

"Flowers bloom and flowers fall,
Men have hopes and men have fears,
All the rich are not rich all,
Nor have the poor just only tears.
Men cannot pull you up to heaven,
Nor can they push you down to hell;
God rules, so hold your spirit even,
He is impartial, all is well."

CHAPTER XVII.

EDUCATIONAL WORK IN KOREA.

KOREA is distinctly and preeminently an evangelistic mission. The earlier years of missionary work were devoted almost exclusively to direct evangelization by means of the preacher and Bible worker and the Christian physician. Schools and edutional work came in later, after a Christian community had been gathered, and have had for their purpose the education and training of the church. In some other lands the schools served as a pioneer evangelistic agency. In Turkey and India, for example, practically the only means of approach to the higher classes of society has been through the educational institutions. But in Korea conditions have been different. Here the school was not so necessary to the introduction of Christianity.

Dr. Wm. M. Baird of Pyeng Yang, in a paper read at the quarto-centennial of the Mission on "The History of Educational Work in Korea," said:—

"In the founding of our mission in 1884, and in its plans and methods for several years following, evangelism rightly preceded the founding of schools. Some attempts at the starting of schools were made in those early days, but there is little on record con-

cerning them. In 1886, the year that marked the baptism of the first Korean convert, also marked the starting of a 'Jesus-doctrine school' by our missionaries in Chung Dong, Seoul. This school, first started by Rev. H. G. Underwood, was afterward for a time in charge of the Rev. Jas. S. Gale, not then a member of our mission. From 1890 to 1893 it was under the supervision of Rev. S. A. Moffett, and from 1893 to 1897, when it closed, it was under the care of Rev. F. S. Miller, with whom Rev. W. M. Baird was associated for a short time during the year 1896-7.

"For several years no member of the mission was set aside exclusively to educational work, but Mr. Baird was asked to give some attention to the development of educational plans. About this time, the great evangelistic growth, which has since become historic, commenced. Centering as it did in Pyeng Yang, it required all the energy of the few missionaries on the field to guide it along in safe channels. It came almost like a surprise to both the missionaries and the Board, and found them unprepared fully to man the movement. The time and strength of all workers was absorbed in field evangelistic work, and the few schools in existence received but a modicum of attention.

Previous to 1897 a very few missionary schools had been started. They were located in Fusan, near Seoul, at Pyeng Yang, at Sorai and at several other points in the country, and always in connection with churches. These schools were for the most part very elementary and scarcely worthy of the name. They consisted usually of a few little boys pursuing elementary studies with a Korean teacher of the old type,

who, except in the one subject of the Chinese character, knew very little more than the pupils. In order to help the teachers of these schools, Messrs. Miller and Baird conducted a short normal class in Seoul in 1897. Teachers and others from Seoul, Fusan, Pyeng Yang, Anak, Chang Yun and Chantari were in attendance to the number of about fifteen, and these with the advanced pupils of the Chung Dong primary school, brought the number up to about twenty-five. This was a very primitive affair, but it was the first of a series of normal classes which have been held annually ever since in some of the stations."

Not only are educational missions of recent beginning in Korea, but the government school system is even younger. The old government of Korea has done but little along educational lines, and that little very poorly. Since the Japanese occupation in 1910, the school system of Japan, with certain abridgements, has been established in Chosen, and splendid progress has been made. The schools are divided into three classes—common schools, covering a period of four years, in which the principal subject taught is the Japanese language—industrial schools, including from two to three years study—and special schools, covering a course of three and four years.

The whole educational system of the country, both private and public schools, is still in its infancy. A good beginning has been made, but much remains to be done.

The following is a general survey of the educational work of the Presbyterian Mission:

Pyeng Yang is the educational center of Korea. The advanced work of all the missions in Korea is



SOME EDUCATIONAL FEATURES IN KOREA

1. & 2. Miss Best, Graduating Class and Students, Woman's Bible Institute, Pyeng Yang
3. Anna Davis Industrial Department, Pyeng Yang
4. & 9. Theological Seminary and Students, Pyeng Yang
5. 7, 8. Boys' Academy, Campus, and Students, Syen Chyun, Rev. G. S. McCune, Principal
6. Department of Union Christian College, Pyeng Yang, Rev. W. M. Baird, President
10. Girls' School, Syen Chyun



done here in the great union schools. One of the charms of the place and the work, is the beautiful spirit of harmony and unity between the missions associated in the training of the young men and women.

Union Christian College and Academy

This school was begun in 1898 in Dr. Baird's study with thirteen pupils, and continued as a Presbyterian school until 1905 when the Methodist missions united in the work. In 1906 the college department was opened, and the institution took its present name, Union Christian College and Academy.

In 1911 the Southern and Australian Presbyterians joined the union. This is the only mission college in Korea at the present time. The Methodists, for the purpose of centralizing their work, are thinking of withdrawing from the union in Pyeng Yang and locating their college at Seoul. This however is still unsettled, and it is hoped the new arrangements, if any changes are made, will permit the union policy to continue.

The college faculty consists of Dr. Baird, President; Mrs. Baird, E. M. Mowry, assisted by W. Koons of Chai Ryung, and N. W. Greenfield of Seoul, each for half a year, from the Presbyterian Mission; and B. W. Billings, assisted by H. C. Taylor and B. R. Lawton each from Seoul, for six weeks each, of the Methodist Mission. The Academy faculty consists of some of the above named missionaries and six Korean teachers and twelve tutors. The enrollment for 1912 in the Academy was 365, in the College 49, making a student body of 414. The disturbed conditions of the country, the uncertainty and discouragement incident to the political changes, and the establishment of a

public school system since annexation, have all made it hard for the institution to keep up its enrollment as in former years. The President told us that the conditions within the school have been better than in any previous year. Political agitation and discontent were entirely absent. An excellent spirit of fidelity and loyalty has prevailed during the whole eventful year. One thing that impresses the visitor, is the deeply religious spirit of the student body. It was a real means of grace to sit on the platform and watch the young men as they came into the chapel for the daily morning worship. As each one came in with Bible and hymn book in hand, he quietly took his seat upon the mat covered floor, there being no seats in the assembly halls in Korea, and reverently bowed his head for a moment of silent prayer. What a contrast to the barbaric way the students rush into the chapel services in some of our western colleges.

Another notable thing is the fact that every boy in the school is a Christian and a large proportion of the students are members of the missionary association which meets weekly and carries on much local evangelistic work. In the fall of 1910 at the time of the local revival meetings, at the students request the school was closed for seven days, and the student body joined with the Christians of the city in a simultaneous effort to lead the unbelievers to Christ. From every church the report came that the work of the students was zealous and effective, so much so that of the 4000 persons who were reported to have expressed a desire to be Christians, all reports agreed that as many as half were brought to the point of decision through the efforts of the college and academy stu-

dents. In the following February another week was given, in which the school was suspended, and the time given entirely to the study of the Bible. As a further indication of the religious spirit of the students, it may be stated that during the holidays last year, seventy of the boys went out in evangelistic work. Some went at the expense of the student missionary association, some were entertained by the churches to which they were invited, and some traveled at their own expense. The result of the month's work was 1000 new professions. During six months one of the students spoke to 3400 people about accepting Christ as a personal Savior. The students are paying a part of the salary of one of their own graduates who has gone to Manchuria as a missionary, and recently have sent another graduate to Quelpart for a year to assist Yi Moksa.

There is in connection with the college a splendid industrial department under the superintendence of Mr. Robert McMurtrie, which is enabling seventy five young men to learn trades as well as make their way through school. A new college building costing $13,000 has just been finished and is being used for the first time this fall. It is the hope of the mission that they may soon have a gymnasium, a system of dormitories and an academy building.

The Woman's Union Academy

This is a union school of the Presbyterian and Methodist churches. Miss Velma Snook of the Presbyterian Mission is the very efficient principal. She has as an associate, Miss Haynes of the Methodist Mission. These two ladies are assisted by Mrs. Blair, Mrs. Holdcroft, Miss Best, Mrs. Mowry and Mrs. Phillips from

the Presbyterian Mission, and by Miss Robbins, Mrs. Billings and Mrs. Morris of the Methodist Mission. The school has just moved into its new buildings, a class-room building costing 14,000 yen, and a dormitory costing 20,000 yen. The enrollment last year was 162. This school is doing excellent work, and was made possible by the generous gift of Mrs. Thos. Davis of Rock Island, Ill.

Presbyterian Theological Seminary

The Presbyterian Theological Seminary of Korea is the outgrowth of a Bible class started for helpers in 1903. "In 1901 two men were received as candidates of the ministry and started on a five years course of study. They were Kim Chong Sup and Pang Kee Chang, both of whom were ordained elders in the Central Church, Pyeng Yang. In 1903 four more men were received and this class of six was instructed in Pyeng Yang in the first year's work of a tentative course adopted that year by the Presbyterian Council. In 1904 the Council endorsed the plan for theological instruction proposed by the Pyeng Yang Committee of Council recommending the appointment of additional instructors from all the Presbyterian Missions. In 1905 a class of eight men in the third year's course and fourteen men in the first year's course were given instruction. In 1906 there were three classes enrolling fifty students in attendance. The year 1907 witnessed an attendance of seventy six students and the graduation on June 20th of the first class of seven men who had satisfactorily completed the first years' course of study of three months each and of nine months each of active participation in teaching of

classes, evangelistic preaching and pastoral care of churches.

With the graduation of this class and their ordination on Sept. 17th by the Presbytery organized that year, it was realized that there had developed a Theological Seminary, and so the council gave it its name 'THE PRESBYTERIAN THEOLOGICAL SEMINARY OF KOREA.'"

This seminary represents the four Presbyterian bodies at work in Korea, the missions of the Northern and Southern Presbyterian Churches of America, and those of the Canadian and Australian Presbyterian Churches.

The faculty is made up of men from each of the missions represented in the union, as they are delegated from time to time to this work. The Rev. S. A. Moffett, D. D., the pioneer missionary of Pyeng Yang, is the President of the Seminary. The enrollment the past year has been about 134. Each year it sends out a strong class, and has now its representatives in eleven of the thirteen provinces of Korea, besides missionaries in Manchuria, Russia, and the island of Quelpart.

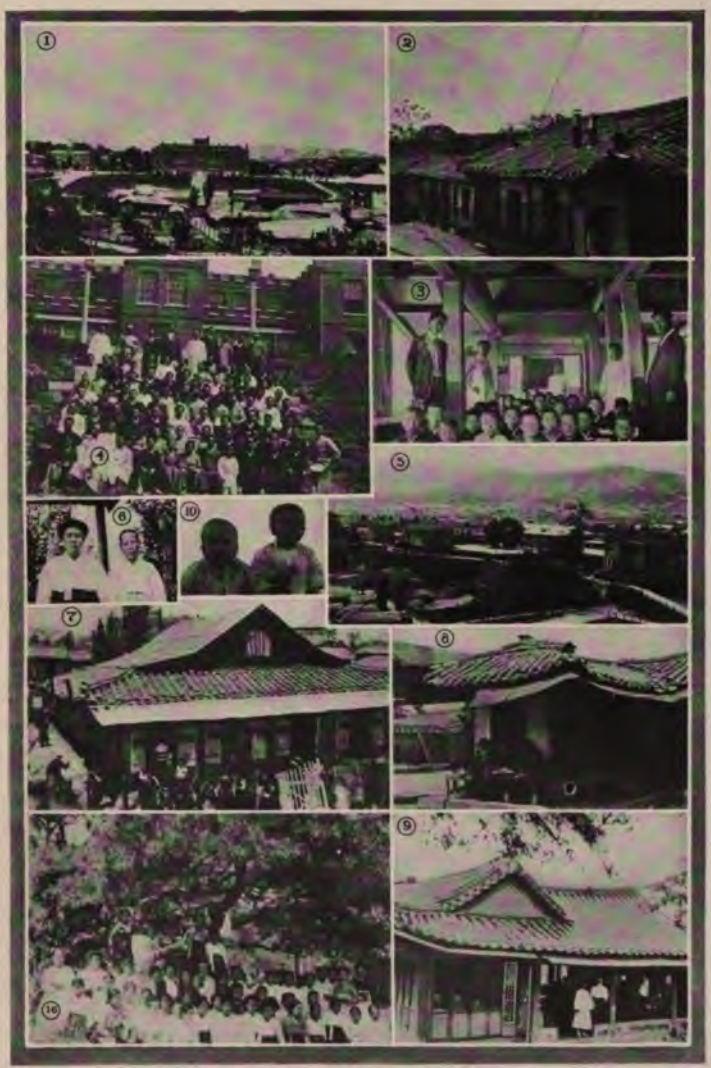
Seoul The school work of Seoul was begun in 1901, when Rev. E. H. Miller was sent out as an educational worker. At the same time Rev. Jas. S. Gale opened an intermediate school in a small Korean building near the Yun Mot Kol Church, with six pupils. Dr. Gale continued in charge of this school until 1904.

The John D. Wells Training School Since 1905 Mr. E. H. Miller has been in charge of the school. That year it took the name of "The John D. Wells Training School for Christian Work-

ers." Later a large and commodious building was erected as a memorial to Dr. Wells who was for fifty years a member of the Board of Foreign Missions. The enrollment for the year 1912 was 102. Mr. Miller is assisted in the work by Mr. Kim a Korean graduate of a college in America, who is vice-principal of the school, and by a faculty of fourteen native teachers. The school is of high grade and is fairly well equipped with apparatus.

The Girls' High School The Girls' High School of Seoul is in charge of Mrs. E. H. Miller, assisted by Mrs. Genso, Mrs. Toms and Miss Lewis. The school is now rejoicing in the splendid new dormitory which they have just entered, the gift of Mr. L. H. Severance. The building will accommodate one hundred girls and is modern in every respect. The present class room buildings are small and very inadequate, being two little Korean houses totally unadapted to school work. The past year seventeen of the lower school graduates entered the High School. These were the first to come from the lower schools in the Seoul district and indicate a large and rapid growth of the High School in the near future. The course of study covers four years and is equal to that of the high schools in the United States. The plan for the future is to introduce more normal work, so as to prepare teachers and trained workers.

Taiku Taiku is one of the largest stations in Korea, and furnishes an important center for educational work. It is the natural location for the educational work of southern Korea as Seoul is for central and Pyeng Yang for the northern sections.



EDUCATIONAL WORK IN KOREA

1. 2, 4. Central Buildings, Old First Buildings, and Students of "John D. Wells Training School," Seoul
3. 8, Day School for Boys, Day School for Girls, Central Church, Seoul
5. Residences of Missionaries and New Building of Woman's Academy in Center, Seoul
6. Two Leading Korean Teachers and Helpers in Woman's Academy, Seoul
7. Old Building, Now Day School Building of Yun Mot Kol Church, Seoul
9. 10. First Home, and Teachers and Students of Woman's Academy, Seoul



Boys' Academy The Boys' Academy was started by Mr. Adams in 1906, in a small and very unattractive Korean house in the city. Two years later, 1908, the present building was erected at the cost of 10,500 yen, with two dormitories costing $2,200 gold. Rev. Ralph O. Reiner succeeded Mr. Adams as principal of the school in 1910. This year the enrollment is 109. Last year the first class was graduated consisting of twelve young men, of which number seven are teaching and two have entered the gospel ministry. There is in connection with the school a self-help department which gives promise of becoming an important phase of the work, making it possible for a number of poor boys to attend school. The department contemplates a traders school in which carpentry, shoe-making, weaving, blacksmithing and the silk worm industry will all be taught. A new building and equipment is needed for this.

The Girls' School A small academy for girls is being started. At present there is no building. The few boarders are housed in poor Korean houses and the grammar school of the church furnishes a place for the class room work. There is urgent need of a complete new plant for this school, which must be secured before much progress can be made. The mission has now on its docket, 27,000 yen for buildings, equipment, etc., which is a very modest amount for such an enterprise.

Syen Chun The educational work of the Syen Chun station consists in the Hugh O'Neil Jr. Academy for boys, the academy for girls, the Normal Institute, two academies for boys out in the country, and the primary schools throughout the district.

The Hugh O'Neil Jr. Academy

The Hugh O'Neil Jr. Academy for boys was founded three years ago, (1909) by Mrs. Hugh O'Neil of New York in memory of her son. It is the outgrowth of a small primary school run for sometime by the Koreans. It is a middle school of excellent grade, and is doing a splendid work in northern Korea. The school is just now passing through very trying experiences. It has suffered greatly the last year because of the arrest and imprisonment of the entire faculty of native teachers, and a large number of the leading students on the charge of complicity in a conspiracy against the Japanese Government. The spies of the government, the subordinate official and local policemen, have been trying to find "an horrible plot to assassinate the Governor General," and had in prison in Seoul, at the time of our visit, May, 1912, 102 of the leading pastors, elders, teachers, students and laymen of the Christian Church of Korea, including Baron Yun Shih Ho, the most prominent man in Korea and the leading Christian of the country. The academy has been reduced from an attendance of 168 to 53. One by one the boys are being released from prison, the government not being able to find them guilty, but when they will all be released and what the final outcome of this whole unfortunate move on the part of the Japanese officials will be, no one can forecast. There is not the slightest suspicion on the part of the missionaries that the students or the faculty or any of the five leading pastors now in prison, are in any way guilty of insubordination to the government, and no one with whom we talked seemed to feel that there were any members of the Christian church in Korea

connected with a plot against the life of the Governor General.

Mr. McCune who has charge of the Hugh O'Neil Academy, is developing an industrial department, including a farm of 100 acres, a part of which is planted in mulberry trees for the silk worm industry, a carpenter shop, a weaving department, and other features of industrial work.

Girls' Academy The Girls' Academy is a small institution of twenty six students, but is doing an excellent work. The school has had to work under difficulties, being handicapped for accommodations, but it is soon to have a new class room building and a new dormitory. Miss Stevens who has charge of the school is planning an industrial department in which the girls will be taught the practical art of home making. There is also in the same building with the Girls' Academy, a school for young married women, in charge of Mrs. McCune, and taught by two Koreans. The average attendance of this department is about thirty.

County Academies There is an academy at Wiju, with an attendance of fifty, and another at Nongchun with seventy students, both under the general supervision of Mr. McCune. There are also a number of primary day schools in the district with a total of about 500 students.

The Normal Institute Last year the enrollment of the Normal School was 135 of which number twenty seven were women. Many of the men are in actual charge of primary schools, 102 took the final examinations, fourteen were given certificates of graduation, the rest being promoted.

Fusan At Fusan the beautiful school building is standing idle, the school being closed for the want of a teacher. There is some question in the mind of the mission about the wisdom of trying to continue the school. The future policy will be stated soon, and the school either reopened or removed to another point.

Chung Ju Chung Ju has a small educational work the station being yet young, but splendid work is being done. The following is a part of the last report:

Boys' Schools The Chung Ju city school for boys has enjoyed a prosperous year. One grade has been added and it is now well on its way toward becoming a full fledged grammar school. Four capable teachers have been in charge. The work and spirit of the pupils have been very gratifying. The enrollment was fifty seven.

There are five primary schools for boys in the country which have secured government recognition. In addition to these there are a number of churches conducting schools, which cannot come up to the government standard, because of lack of funds with which to employ a teacher. These we hope will be able to receive recognition as the churches grow and the contributions increase.

Girls' School The girls' school has been under the direction of Mrs. F. S. Miller. During the fall it suffered from suspended animation, because the parents were unable or unwilling to pay the teacher's salary. Finally an agreement was reached by which the girls were to attend school for half day sessions, and were to bring their tuition, 7½ cents the

first of each month. Twenty three bright clean little girls are in attendance. Their teacher is a graduate of the girls' school in Seoul and her mother was the first student received into that school, and the first to graduate from it. This daughter is the fruit of the first Christian marriage in the Presbyterian Church in Korea.

Primary Schools

One of the biggest problems in the educational work in Korea is the primary school in the country and villages. The Presbyterian mission has 574 of these schools with 8,640 students and 740 Korean teachers.

It may help us to see the importance and also the problems of these schools, to take a single representative district and study the conditions there. Mr. Reiner of Taiku has made a complete study of this question in his district, and has gathered with the help of an inspector or superintendent of his country schools, some very significant and illuminating facts which are representative of all Korea south of Seoul. Conditions north of Seoul are perhaps some better.

There are sixty day schools in the Taiku district, with 21,200 houses, and a population of 106,000 dependent upon them. 6,000 believers are in the churches where these schools are located, which is less than half of the Christian constituency of that district. So that half or more of the Christian families are without school privileges. Out of 170 groups of Christians, only sixty have schools. The teachers are all Christians but only six of them have had even a partial course in the academy or middle school, and twenty four have had no training at all except in the Chinese characters. Twenty one of the teachers get salaries

ranging from two to six yen a month. (A yen is equal to 50c gold.) The tuition is from twenty to fifty sen (10 to 25c gold) per month, but many are too poor to pay anything. Of the 900 pupils in these sixty schools, 800 are Christians or from Christian families. There are over 350 Christian boys and 300 Christian girls in places where these schools are located who are not in school because they are too poor to go.

Six of these schools have no blackboard, and twenty six have but one small one. Twenty of the schools have books, twelve have some books but not enough to supply the students, and all the others have no books. Only six of these schools are teaching the full government course.

These are significant facts and give a fairly good idea of the conditions in the country districts. They show the inadequacy of our primary school work and call for careful consideration. More than half of the children of Christian families are not being reached by our schools. The teachers are poorly prepared for their work, none of the schools are adequately equipped with buildings, books, maps, blackboards, etc. But few of them are up to the government requirements in the course of study, and none of these schools are able to pay their teachers a living salary.

As the Japanese government introduces its public school system, the need for primary schools may not be so urgent upon the part of the church, but in any event we must recognize the necessity of doing what we attempt along educational lines in some adequate fashion.

The educational side of the mission work in Korea is fast becoming a live question. The mission-

aries are all beginning to feel that the school work must be pushed more than it has been in the past. A great church has been gathered; it is now the task of the mission to train the church and educate the young people. The Koreans are naturally a bright, intelligent people, with a literary turn of mind, capable of receiving an education. Someone has said that the "Chinese are the merchants, the Japanese are the soldiers and the Koreans are the scholars of the East." The Koreans are without doubt the most religious people of the East and have elements of leadership. What they need is a chance. Centuries ago Japan received Buddhism from Korea—it may be that she is now to receive Christianity from Korea. If the Korean church is given the advantages of modern Christian education she may become the religious teacher of all the East. God is raising up in Korea one of the most remarkable churches in the world and who knows but that she is coming into the Kingdom for just such a time as this? China on her west has wakened out of the sleep of the ages and is calling for better things. Japan, of which she is now a part, is beginning to feel the need of a true faith and a better system of ethics. Korea is fitted by a rich Christian experience, by scholarly instincts and by philosophical inheritance to be the teacher of both these great countries in Christian truth and life. What she needs and must have, is modern education, both for the sake of the rapidly growing church in Korea and for the sake of her influence in the two great nations around her.

These are days of trial and testing in this great mission field. Let the church at home pray for Korea and give to Korea.

CHAPTER XVIII.

MEDICAL MISSIONS IN KOREA.

IT was a doctor who opened mission work in Korea, and the physician has ever since been reckoned a most valuable missionary agent. The single word "Korea" cabled by the Presbyterian Board of Foreign Missions to Dr. H. N. Allen, then in Nanking, China, sent him to Seoul in September 1884, soon after the signing of the treaty between the United States and Korea. He was made physician to the U. S. Legation and thus obtained, without embarrassment, a standing in the community.

Favorable Introduction

A political disturbance within a few months of his arrival furnished the occasion for his favorable introduction to the people of the realm. On Dec. 4, Prince Min Yong Ik, Prime Minister, and favorite cousin of the queen was wounded by a would-be assassin in the trouble known as the Emeute of 1884. After native skill had proved its weakness, Dr. Allen was called in and "for the first time in that Hermit Kingdom, western medical science had its opportunity." How fortunate that this beneficent art had its first exhibition in Korea in the hands of a man who was both a skilled doctor and a Christian. Dr. Allen's efforts to heal were successful.



KOREAN SCENES

1. 2. The Temple of Heaven, Seoul
3. 4, 5, 6. On the Streets of Seoul
7. The Arch of Victory, Seoul
8. The South Gate, Seoul
9. Along the Stream, Taiku
10. View From Temple, Seoul
11. Grounds of Old Palace, Seoul
12. The Place Where Korea's Queen Was Sacrificed
13. Street Leading to the Old Palace, Seoul

He received royal recognition and the people listened to the gospel message. Thus medical science prepared the way for the favorable reception which was accorded to Christianity in Korea.

As a result of Dr. Allen's success, the King founded the Royal Korean Hospital which was opened in Seoul, February 25, 1885, with the agreement that His Majesty would equip and maintain the work while the physicians would be provided by the Presbyterian Board. Dr. Allen became physician to the King, and his successor, Dr. J. W. Heron, also held this position when the hospital work came into his hands upon Dr. Allen's visit to America on business for the King. Dr. Allen returned to Korea in September, 1893, as Secretary of the American Legation, and later became Minister Plenipotentiary. He retained the confidence and esteem of the King who became Emperor in 1897, and who gave him the decoration of the first grade of Tai Keuk, the highest honor given anyone outside the royal line.

The success of the King's physician led the Queen to desire a special lady to give her medical attention, so in 1886, Miss Anne Ellers, a trained nurse with considerable medical education, was sent out as hospital assistant and physician to the Queen. She was succeeded by Miss Lillias Horton, M. D., who continued to act in this capacity until the Queen's death in 1895, although she had in the meantime become the wife of Rev. H. G. Underwood.

Dr. Heron was succeeded in turn by Drs. R. A. Hardie, C. A. Vinton, and O. R. Avison. Dr. Avison began his work in November, 1893, and is still at the head of the medical work at Seoul. He found the

Royal Korean Hospital almost paralyzed in its work through the crowd of government parasites who fed on its funds. He succeeded in having the plant turned over completely to the Presbyterian Mission. All government aid was withdrawn and it became in reality a mission institution.

From the coming of Dr. Hugh Brown in 1891 to open the work at Fusan, the medical side of the mission's equipment has been steadily enlarged so that now, each of the nine stations is equipped with a hospital or dispensary, and the mission aims to have at least one physician at each station with one extra man for supplying during furloughs and four regular men to work on the staff of the medical school.

Growth

The principal diseases of Korea are tuberculosis, —always more virulent in the East than in the West, venereal diseases resulting from the social evil which has greatly increased since Japanese occupation, skin diseases, tumors and leprosy. At one period "the death rate among children from small pox alone was sufficient to prevent the increase in population," but vaccination has lessened it. Cholera has been a terrible scourge against which medical missions have successfully battled. The record for 1911 is 67,119 dispensary patients, and 1,739 hospital cases during the year at the nine hospitals and dispensaries. Besides the missionaries' salaries, the total expense to the Board for the year has been $3,344.00. It is estimated that at least 2,000 conversions recorded during 1911 in the Presbyterian churches can be traced to the medical work.

The occupation of Korea by Japan with the conse-

quent introduction of government hospitals and the inauguration of a government medical school, have not lessened one whit the opportunity for medical missions. While Japan has some excellent physicians and surgeons educated in Germany, the rank and file are inferior to American trained men, and the product of the government medical school at Seoul is distinctly of a lower grade than that of the mission medical college at the same place. Moreover the evangelistic power of a Christian hospital in Korea is too well demonstrated by a recital of results to give any other conviction than that medical missions have a great future in what was once called "The Land of the Morning Calm."

Seoul In writing of the work at the separate stations, we must begin with Seoul, the capital, the largest and most central city, the place where the Presbyterian medical work began and where it has reached its greatest efficiency.

Severance Memorial Hospital Plant Through the generosity of Mr. L. H. Severance, the "Severance Memorial Hospital Plant" was opened in 1904 at a cost of $30,000 and has since been enlarged. It is a modernly equipped plant with a capacity of forty five beds, and is located in the South Gate Compound, just outside the old city, close by the railroad yet not too close for reasonable quiet. The compound contains also the new medical school, an isolation ward and five residences. At present Dr. Avison is aided in the hospital work by Dr. J. W. Hirst and two trained nurses, Miss E. L. Shields and Miss Helen Forsyth, besides native assistants. This has become the one place in Korea to which patients come

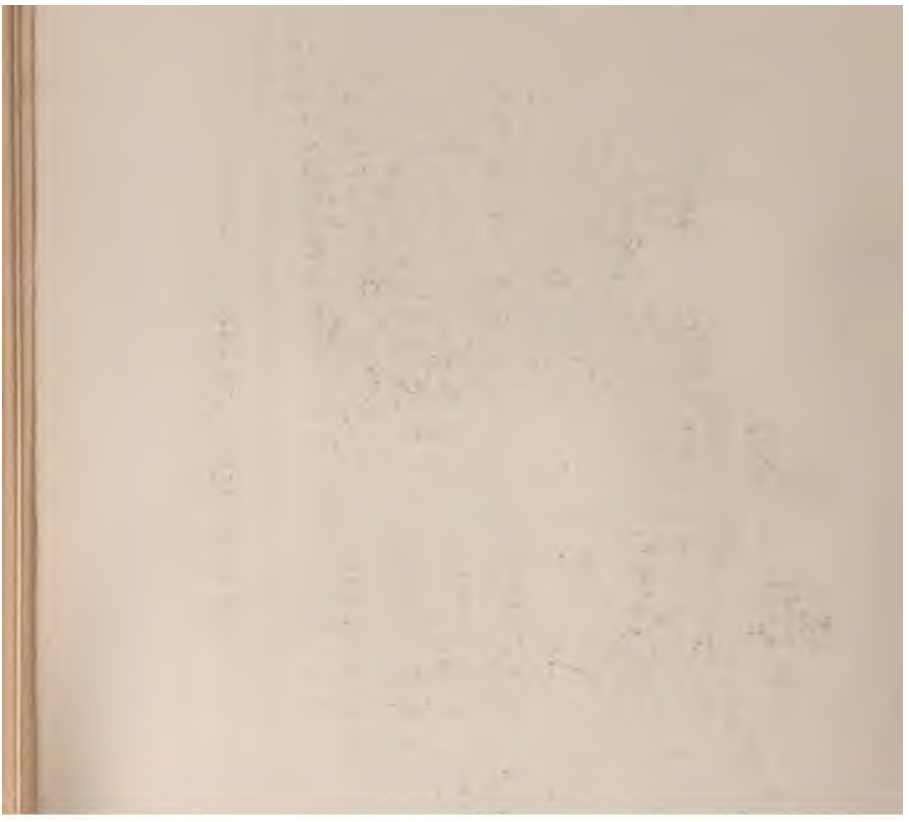
from considerable distances for major operations, and is easily the most influential medical plant in Korea.

Medical School

When Dr. Avison left his American practice to become a Korean missionary he brought with him the ideal of teaching medicine to Christian Koreans. Following this ideal amid many other duties he was able in 1908 to graduate a class of seven native physicians. In that year Mr. Severance made a ten week's visit to Korea and went away promising a dispensary which, before it was built, grew into a handsome, commodious medical college building. With its steam heating plant, gas, electricity and complete equipment, it represents an outlay of $40,000. The dispensary work is done here, and besides the medical, a dentistry and a pharmacy department are provided. Tablets are made and sold at wholesale and retail thus aiding in the support of the work and giving opportunity for teaching pharmacy. Seventy students is the ideal number set for the medical school, and the classes are practically full. The course covers four years. There are four regular teachers on the faculty and four from other missions who give some time to teaching special subjects. Members of the first graduating class have proven their worth and a second class of six was graduated in 1911. All other missions have abolished their attempts to educate physicians and the Korean Medical Missionary Association has decided to put its energies into the development of this college. These actions guarantee to the institution a commanding position in Korea.



SEVERANCE MEMORIAL HOSPITAL AND MEDICAL COLLEGE BUILDING,
DR. O. R. AVISON, SUPERINTENDENT
The Hospital Building is on the elevation at the right; the Medical College Building in front at the left.



Nurses Training School A nurses training school was opened in 1907, and the result is six graduate nurses with eleven now in training. It was an innovation for women to nurse in a general hospital in Korea, but a battle which sent eighty wounded men into the hospital so overwhelmed the force that the women nurses were called into service everywhere, and thus secured a standing which has not since been questioned.

Medical Evangelistic Work The great aim of the Seoul Medical Mission is "To do all the work so as to exemplify the mind of Christ, produce Christians out of its patients, and Christian workers out of its graduates, and so be a factor in more speedily bringing the Kingdom of God into the world." This evangelistic work centers about the South Gate or the Hospital Church which holds 1000 people. For a time Dr. Avison did the preaching and Dr. Hirst is now superintendent of the Sunday School. In this church the medical students work and from it they go out two by two on Sundays into the villages for ten miles or more preaching the Word. In the hospital prayers are held daily, the dispensary patients are instructed as they come, the ward patients are taught the Bible and others are visited in their homes. There are three special evangelists at work in the hospital, one man and two women, and the doctors' wives supplement by special work in the church and among the women.

Its Fruits Taken in its well rounded work it is doubtful if there is in the East a mission medical plant which is exerting a greater or more wholesome influence upon the physical and spiritual life of the

people than is this Seoul institution. Its fruits testify to the ability and consecration of its leaders and to the wisdom of the man who has contributed so splendidly both of his counsel and his means to the advancement of the work.

Fusan At the southern end of the peninsula lies Fusan, the port for Japan proper. It is connected with Mukden by a through line of railway and is consequently on the main line of traffic overland from Yokohama to London via Siberia.

From 1893 Dr. C. H. Irwin was in charge of the medical work for a number of years, and under his direction the Junkin Memorial Hospital of twenty beds provided by the First Presbyterian Church of Montclair, N. J. was built. It was the first foreign hospital building in Korea to be opened for servicce. It is a well equipped little plant, but on the occasion of our visit no foreign physician was in charge, the work being in the hands of a trained nurse, Miss Ethel McGee, and a Korean assistant. Hearing that Dr. Avison was there some patients had come more than twenty miles for surgical work but to their disappointment learned that the doctor had gone back to his pressing work at Seoul. This was in itself an appeal for one of the physicians for whom the mission is asking and whose services are greatly needed.

Leper Asylum On a beautiful and well isolated site is the Leper Asylum erected and maintained by the "Mission for Lepers in India and the East." Only about fifty of these unfortunates can be admitted as the limited funds only allow support for the poorest and most pitiable cases. Regular Sunday and midweek services are held in the asylum by a Ko-

rean Christian appointed for the work, and conversions are frequent. Members of the Fusan station assist in the management of this purely altruistic example of Christian philanthropy.

Pyeng Yang The ancient capital and the center of Christian influence in Northern Korea is Pyeng Yang, a city of 100,000. Dr. J. Hunter Wells was assigned to this post in 1895 and through the seventeen following years has seen his work grow until now he reaches 15,000 a year and counts 200,000 patients as the result of his term of service.

Caroline A. Ladd Hospital For ten years Dr. Wells worked in an old building with meager facilities, but in 1906, Mrs. C. A. Ladd of Portland, Oregon, gave the funds for the "Caroline A. Ladd Hospital" which provided greatly enlarged opportunities for successful medical and surgical work. During the succeeding years the hospital has been enlarged and adapted to the growing needs, but the last year which was the greatest of all in amount of work, suggests either a still further enlargement or a new hospital with the present plant devoted to other work of the station.

Dr. Wells has had a hand in fighting the cholera scourge and has erected isolation wards which the government has been glad to use as an official pest house. Mr. W. M. Ladd of Portland has made provision for charity beds, and Miss Lucile Campbell is detailed as hospital nurse. Her training has made her a valuable asset not only to the hospital but to the missionary families who have thankfully accepted her help in times of serious illness.

Taiku One hundred miles north of Fusan is Taiku, the third largest city of Korea. It was the old capital of the South and is the commercial and evangelistic center for that part of the country. The present hospital with a capacity of twenty-five patients was built in 1907, a former building having been destroyed by a cyclone. For several years Dr. W. O. Johnson was the physician in charge, until ill health compelled him to turn to other forms of missionary work. For some time the hospital was closed, but in the autumn of 1911, Dr. A. G. Fletcher took charge and in a few months had an average of thirty two patients a day. In the absence of a regular evangelistic helper, volunteers from the church do effective personal work among the patients.

Opportunity and Needs Taiku Station has a constituency of more than 1,000,000, which is much larger than any other Presbyterian station and there is no foreign hospital in the city of Taiku, (50,000 population) except this of the Presbyterian Mission. Besides being the natural commercial and evangelistic center of South Korea, Taiku is in the center of the worst leper and tuberculosis districts and if properly equipped the hospital could greatly benefit these sufferers.

The hospital has no proper arrangements for dispensary work, but a most advantageous location on a hill overlooking the busy market awaits a dispensary building for which the larger part of the funds are provided. It is to be hoped that this strategic point may soon be equipped with a plant which can adequately meet the pressing needs of the large population depending on it.



SOME MEDICAL WORK IN KOREA

1. 3, 4. Duncan Memorial Hospital, Dr. and Mrs. Purviance and Child and Street Scene, Chung Ju
2.& 6. Talku Hospital, Hill and Street Crowd Below 9. Caroline
5. Leper Island from Fusan
7. Dr. Sharrocks, Assistants and Old Hospital, Syen Chyun
8. Patients Waiting for the Doctor Who Never Came
A. Ladd Hospital, Pyeng Yang



Syen Chyun Going northwest one hundred miles from Pyeng Yang, we reach Syen Chyun, where Dr. A. M. Sharrocks has superintended the medical work since its inception in 1899. The hospital, which is practically only a dispensary with separate houses for twenty patients, was built in Korean style with funds provided by the Occidental Board. No buildings in foreign style were at that time to be seen outside of Seoul. With the aid of two assistants of his own training, Dr. Sharrocks has been able to treat 14,000 patients a year, besides giving much time to the business side of mission work and taking his part in direct evangelism.

New Hospital The day has come for enlargement. The Board has approved of the plan for a new hospital to cost $12,500 of which amount the Occidental Board has promised $7,500. Dr. Sharrocks is optimistic regarding medical missions in Korea and his valuable work during his two terms of service amply justify the larger equipment which will strengthen his influence for Christ in Syen Chyun and among the more than half a million people for whom this station is reponsible.

Chai Ryung A three hours' horseback ride from the main railway line takes one to Chai Ryung. Here Dr. C. H. Whiting opened work in 1905, building a small hospital in native style, the funds being provided by the Madison Avenue Presbyterian Church of New York. The hand of the Lord has been unusually manifest in Dr. Whiting's work. After giving up his American practice at two points because of ill health, he tried a sea voyage in an almost hopeless attempt to recover his strength. After a time he

found himself in Korea where he "lost his heart" to the people and felt a call to mission work. He began at his own charges and was later appointed a missionary by the Presbyterian Board. While temporarily caring for the hospital work at Pyeng Yang he was touched by the affliction of Pastor Kil who was blind and was being led about by the hand. It seemed a hopeless case but this eye specialist was led to attempt to restore the lost vision. While the church members and missionaries prayed at the church and in their homes, he operated, and in an almost miraculous manner, Pastor Kil's sight was restored. He is now the pastor of the historic Central Church of Pyeng Yang, scholarly, eloquent, sweet-spirited, and honored everywhere in Korea. This skilled physician with his deeply spiritual nature has been a tower of strength to the work of the Lord in the Chai Ryung field where his devotion to his medical work is only equalled by his evangelistic spirit.

Dr. Ludlow During Dr. Whiting's furlough, Dr. Alfred I. Ludlow supervises the work of the small hospital of twelve beds. The interest of the latter in Korea began when he visited Seoul a few years ago as the private physician of Mr. L. H. Severance. He came to take a place upon the staff of the Seoul Medical College and temporarily has taken up his residence in Chai Ryung. He is a specialist in abdominal surgery and performs the more necessary operations in the time that can be spared from his language study and directs the native assistant who cares for 800 to 900 patients a month in the dispensary.

Chung Ju In 1908, Dr. W. C. Purviance came to take up the work at Chung Ju, which is a beautifully located inland city of 6,000, the capital of the province and connected with the main railway by a fine automobile road.

The J. P. Duncan hospital was erected and thoroughly equipped in 1911 by Mrs. J. P. Duncan. It is a modern plant accommodating twenty patients and fitted with the best equipment, such as white enamel iron beds with springs and mattresses, sewerage system with baths and toilets and a fine operating room with sky light. It is a brick structure with two general and four private wards, the dispensary occupying the basement. A Dorcas Society of forty members gives one day a week to sew for the hospital under the direction of Mrs. Purviance.

Kang Kei Far off to the north over the mountains, several days' journey from the railway,—lies Kang Kei, the farthest outpost of the Presbyterian Mission line. Mr. John S. Kennedy of New York conferred upon this station a great blessing, when, shortly before his death, he gave $5,000 to establish a hospital which has received his name. It was opened in February, 1911, and stands as a boon to sufferers far removed from other medical aid and a valuable source of evangelistic influence.

Dr. Ralph G. Mills had the privilege of first revealing to the people of that region the marvels of modern surgery. It was so wonderful to take the "sleeping medicine" and wake up minus an eye or a foot, that some who had no need of the knife begged to be operated upon. The main part of the hospital is built of brick, the wards being of wood, the whole

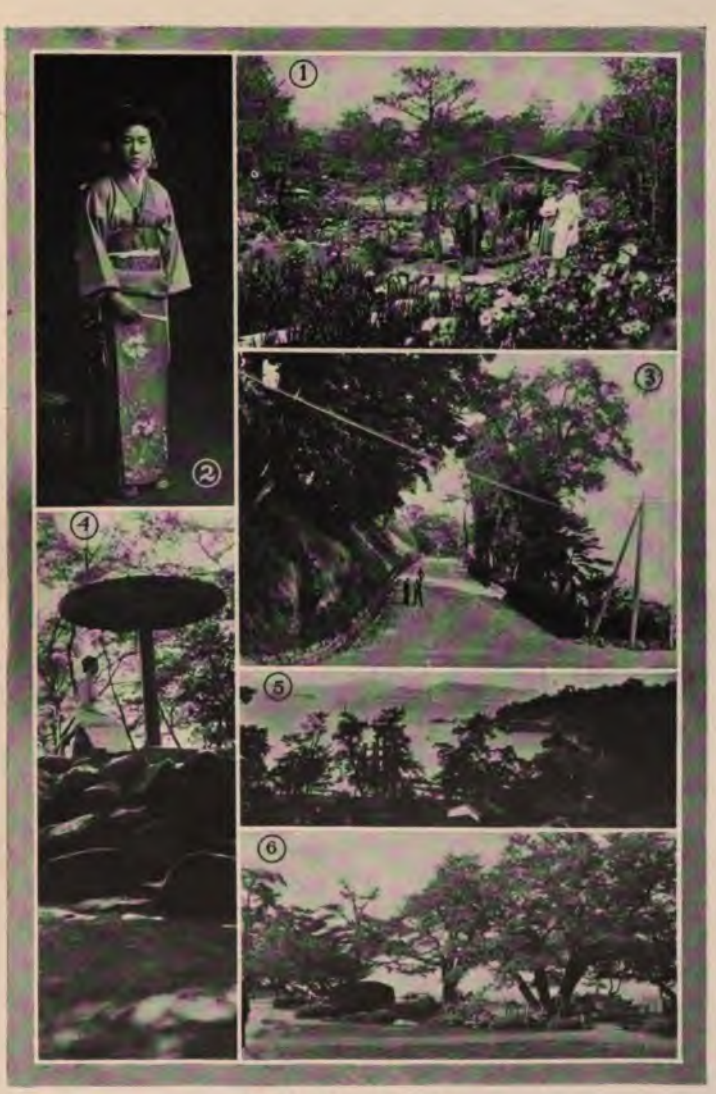
covered with tile. Light and ventilation are abundant. There are accommodations for thirty patients, while the dispensary reaches with medicine and the gospel, a score or two daily.

An Dong An Dong, the newest station of the Presbyterian Board, lies seventy miles to the northeast of Taiku. It was opened in 1910. Some medical work was done in 1911 by Dr. Fletcher who has since returned to his Taiku field. This new station is rejoicing in a gift of $10,000 from Mrs. A. F. Shauffler for a hospital. Dr. Roy K. Smith, who has recently joined the Korean mission force will have charge of the medical work.

Conclusion This account of the Korean medical work is but a faint indication of the real power of the physician in the evangelization of this field. By the help of the American church this gospelizing is steadily going forward. When, in God's providence, the historian shall be able to write of the Koreans as a Christian people, a goodly portion of praise will rightly be given to the medical missionaries. From the very opening of the country down through the years of prejudice and opposition, and the later years of opportunity, these servants have been busy at the Master's work, healing the lame, the halt and the blind and preaching deliverance to those held captive by sin.

MISSIONS IN JAPAN.


SIBERIA
KOREA
Asahigawa
Sapporo
Otaru
Hakodate
SEA OF
JAPAN
Sendai
Mikko
Kanazawa
Fukui
Tokyo
Yokohama
Kyoto
Osaka
Yamada
Tanabe
Matsuyama
JAPAN



BEAUTIFUL JAPAN

1. Iris Garden, Kioto
2. Pupil of Joshi Gakuin, Tokio
3. Road to Castle, Kanazawa
4. Under the Stone Umbrella, Kanazawa Park
5. Miyajima
6. The Sacred Cherry Tree

CHAPTER XIX.

THE EVANGELIZATION OF JAPAN.

THE work of evangelizing Japan by Protestant missionaries began a little more than fifty years ago. The exact year was 1859. The progress of evangelism in Japan is marked by six distinct periods of development which have been called, first, the Ground Breaking period, from 1859 to 1872, when "the missionaries could not do much but study the language and translate the Bible"; second, the Seed Sowing period from 1873 to 1882, when the missionaries and their converts, though few, were possessed of a burning, evangelistic zeal, preaching the gospel to everyone they met; third, the Germinating Period from 1883 to 1889, when Christian faith was greatly revived in the church and Christianity was warmly favored by the people. "Not only the government but the whole people leaned toward Christianity and some persons even argued that Christianity should be made the national religion of Japan. Christians of that time believed that Japan would be Christianized within ten years." Some Christians of the present time believe that if the church had fully embraced her missionary opportunity then, there would have been no need for new missionaries now; fourth, the period of Apparent Re-

action, from 1890 to 1900, "When Naturalism and Conservatism held sway. During this period Christianity seemed to lose ground, but in fact it was growing inwardly." Of course only the seed that had been sown could grow. Had more seed been sown in the day of favor more fruit would have been maturing; fifth, the period of Open Fruitage from 1901 to 1909, when the decidedly beneficial results of Christianity were publicly recognized not only through the Y.M.C.A. work among the soldiers during the Russo-Japanese War to which the Emperor gave 10,000 yen, but the missionaries generally were regarded with favor; sixth, the period of Enlarged Seed Sowing beginning 1910, after the semi-centennial celebration. It was seen at the time of the semi-centennial celebration that while Japan had a population of about 52,000,000 people, less than 100,000 were Protestant Christians; that while some considerable missionary work had been done in the cities of Japan, scarcely anything had been effectively done in the country. Of the 762 missionaries then in Japan, 656 were in ten of the cities. In these same cities also were located about five-sevenths of all the native workers, and of all the facilities for work. It was discovered also that there was only one Christian worker in Japan, native and foreign, for each 37,000 of the population. Hence there began to crystalize in the minds of a considerable number of the missionaries and native Christian leaders of Japan, a conviction which is now finding decided utterance on every hand, viz: Japan is sadly in need of more foreign missionaries. For several years previous to the semi-centennial celebration, the impression existed at home and seemed also to be current among the missionaries,

especially of the larger cities, that Japan could get along fairly well without any more foreign help. To practically all minds now there is an agreement that the missionary force in Japan should be greatly increased. This will appear in our further study of this subject.

One Mission The Presbyterian U. S. A. work in Japan is all embraced in one mission:—The East and West, and the Cumberland missions having recently united. This furnishes a very much better front both to the American church at home and to the Japanese church. This Presbyterian Mission is doing work in twelve centers covering Japan from the Hokkaido Island at the North, to the Shikoku Island near the South, and from Shimonoseki on the West to Yokohama on the East. No mission is more happily situated, or more favorably related to the efficient forces of Japan than the Presbyterian Mission. This has been so from the first. Presbyterian missionaries were among the very first to enter Japan.

The Yokohama Station The historic Presbyterian station is Yokohama, or rather Kanagawa, a suburb of Yokohama, at which Dr. J. C. Hepburn first unpacked his goods October 18, 1859. Then Yokohama was just a little fishing village. The old mission compound in Yokohama to which Dr. Hepburn moved in 1862, is still standing in good condition, but is being occupied now by other than missionary people. Yokohama is today a splendid center of missionary and Christian activity, although the Presbyterian missionary force has all moved to Tokyo, a few miles north. The Rev. Henry Loomis, however, who was formerly connected with the Presbyterian

Mission Board, but since 1881 has been secretary of the American Bible Society, has his headquarters in Yokohama. He has done and is doing a splendid work in the publication and circulation of the Bible. In the past thirty years he has circulated in Japan over 3,000,000 copies of the scriptures. He said to us:

"A New Era in Japan"

"There is a new era dawning in Japan. The recent action of the Vice Minister of Home Affairs, Mr. Tokonami, in calling together for conference the representatives of Buddhism, Shintoism, and Christianity, has inaugurated a new era in the progress of Christianity in the East. It is tantamount to a confession of failure in their former methods, and an acknowledgment that national morality cannot be advanced except through the cooperative workings of education and religion. Christianity is thus recognized as an important element in the progress of the nation and its cooperation in the moral government of the people is solicited."

This is due in large measure to the translation and circulation of the Bible. The work of Dr. Hepburn and his committee, who completed in 1888 the translation of the entire Bible after a labor of sixteen years, is thus beginning to bear widespread fruit according to the prayer of that devoted man who at the time the translation was finished, took the Old Testament in one hand and the New Testament in the other, and said: "May this sacred book become to the Japanese what it has come to be for the people of the West, a source of life, a messenger of joy and peace, the foundation of a true civilization and of social and political prosperity and greatness."

The First Church Not until thirteen years after mission work began in Japan was the first church organized. This occurred in Dr. Hepburn's dispensary at Yokohama, March 13, 1872. A characteristic Japanese peculiarity was manifest even at this early date:—"The church was non-denominational in creed and organization and purely Japanese in spirit." There were eleven charter members,—all of them Japanese. Their articles of faith as announced read in part:—"Our church does not belong to any sect whatever; it believes only in the name of Christ, in whom all are one; it believes that all who take the Bible as their guide and who diligently study it, are the servants of Christ and our brethren. For this reason all believers on earth belong to the family of Christ in the bonds of brotherly love."

The Tokyo Station The Rev. David Thompson, D.D., and Mrs. Thompson are the oldest living missionaries of the Presbyterian Church U. S. A. in Japan. Dr. Thompson of Cadiz, Ohio, was the first ordained missionary, and his wife, Mrs. Mary Park Thompson of Savannah, Ohio, was the first single lady missionary sent to Japan by the above Board. Dr. Thompson was eight years in Yokohama where he baptized the first converts of the Presbyterian missionaries in 1869,—two men and an aged woman. He is still hard at work at the same divinely commissioned business after fifty years of missionary service in this very interesting country. He himself has baptized about 600 Japanese people. He has always been in the evangelistic work, and was at one time pastor of the First Presbyterian Church of Tokyo. There are at present about twenty-five Presbyterian

churches in and near this greatest city of the Empire which has a population of over 2,000,000 people. Practically all of these churches are now in charge of Japanese pastors, as are all churches of all denominations in Tokyo and elsewhere throughout Japan. Dr. Thompson has been very largely engaged in the work of gathering and organizing churches, afterwards turning them over to Japanese care and pastoral supervision.

An Independent Japanese Church

It must be understood that there is in Japan an Independent Japanese Church of about 85,000 members including baptized children, with 637 local church organizations, 174 of these being wholly self-supporting and 424 partially so, having 633 ordained ministers, 545 unordained male workers and 400 Bible women. This independent church of Japan has several denominational branches.

The Church of Christ in Japan

One of the largest branches of the Independent Church of Japan is the Presbyterian branch known as the Church of Christ in Japan, which was organized in 1877 by the mutual cooperation of the Presbyterian and Reformed Missions in the Empire. There are seven Presbyteries including the one in Formosa, all united in one Synod which is the highest ecclesiastical court of the church. There are in this Synod sixty-five self-supporting churches, and 125 partly self-supporting churches,—a total of 190 organized churches. These churches have a total membership including baptized children of 21,407.



FIELDS OF EVANGELISM

1. Theater Street, Tokio
2. A Church Center, Osaka
3. One of 800 Temples, Kioto
4. A Japanese Residence, Mrs. Worley and Japanese Helper, Matsuyama
5. Church Center, Matsuyama
6. Church Center, Kanazawa
7. City of Matsuyama, from Castle
8. Mission Compound, Dairen, Manchuria
9. Ex-Governor of Manchuria
10. Institutional Church, Kyoto
11. Buddhist Church, Tokio

Presbyterian U. S. A. The Presbyterian Mission U. S. A. as distinguished from the Presbyterian Church (South) and the Reformed bodies of the Church of Christ in Japan, exhibits sixty-six organized churches, only twenty-one of which are wholly self-supporting. These churches have a membership of 6,368, including baptized infants. During the past year 663 adult members have been added to these churches on confession of faith. The Presbyterians U. S. A. have 107 preaching places apart from their churches. They have a total ordained native ministry of forty-four; they have 111 unordained ministers and helpers and thirty-three Bible women. This mission has a total foreign force in Japan of seventy-three missionaries including wives.

The total foreign missionary force cooperating with the Church of Christ in Japan, including wives, is 176 missionaries. The total financial cooperation of the Presbyterian and Reformed Boards with the above church for evangelistic purposes, excluding missionaries' salaries and expenses, amounted last year to $53,326.50.

Plan of Cooperation "By a cooperating mission is meant one whose organized evangelistic work is under the general care of a joint committee composed of missionaries and Japanese in equal numbers." One of the problems which had to be worked out in Japan as soon as the results of missionary labor appeared in the form of a self-supporting, self-governing and self-extending native church, was, "How can the Foreign Mission and the Native Church work and live together in the same country until the work of the foreign missionary is no longer needed

in that country?" The missionaries of the Presbyterian Church U. S. A. are showing how it can be done, by unselfishly cooperating with the native church, as John the Baptist cooperated with Jesus Christ, being willing to decrease that Christ might increase. There was some fear on the part of some for a time that matters might not progress smoothly, but such has not been the case. The native church has its own mission board (the Dendo Kyoku) through which it operates to extend its missionary work. This Board is located in Tokyo, and the Rev. Masahisa Uemura, D.D., the leading evangelistic preacher and organizer in all Japan, is the President.

Dr. Uemura

Dr. Uemura is also President of the Union Theological Seminary in Tokyo which is the largest of its kind in the country; he is also pastor of the largest and leading Presbyterian Church not only in the city of Tokyo but in all the Empire. It was our privilege to attend the graduating exercises of the Seminary and witness ten fine looking young men receive their diplomas. The Seminary has about fifty students. The church which we also attended one Sabbath morning was well filled with a most attentive congregation of about 500 people. Dr. Uemura utilizes his elders and officers both in the public services and also during the week in ways which would give splendid pointers to many pastors in America. When we were there he had just returned from a study trip around the world. Among his announcements was one for thirty cottage prayer meetings during the following week in the homes of his members. This is a regular weekly arrangement. He instructs a class of leaders each week who in turn

conduct these meetings. Dr. Uemura is also editor and publisher of the largest religious weekly of Japan, the Fukuin Shimpo. In one of his editorials he says: "Fifty years ago when most of the Christians of Japan were still unborn, and some of them were only in their childhood, the doors were opened for evangelization. The work was planned solely by God Himself when He inspired the Christians of America with the brave idea of converting Japan. The fire of humanity blazes out in Foreign Missions."

Buddhism Dr. Uemura was converted out of a Buddhist home by the missionaries. It is no easy matter to secure such prizes from the intricate meshes of Buddhism in a country where there are 71,951 Buddhist temples, served by 72,286 priests and 46,383 other workers. For each Christian worker, native or foreign in Japan today, there are 156 Buddhist and Shinto workers trying to hold the people to their ancient faiths. Buddhism in Japan, as in Ceylon, today is imitating all the aggressive forms of the Christian church. It has its Sunday Schools, its churches and its preaching services, its Young Men's Buddhist Associations, not only in Tokyo, but throughout the entire country, some of which we visited and were surprised by their artistic and attractive appearances. There are nine principal sects of Buddhism in Japan, three of which have so modified their doctrine to match Christianity as to profess faith in a personal God, a future life, and salvation through the grace of Amida. The others believe in the principles of self-culture through one's own efforts. Dr. Uemura, with whom we had a number of very profitable conferences, is no doubt one of a number of very

exceptional Christian men of the Church of Christ in Japan. Yet the Japanese are as a people, small in stature, but with big brain and large plans. There are as fine fish in the sea as ever have been caught. What we need is a goodly increase of foreign fishermen to assist the native church to launch out into the deep and let down the net for a draught, and also to help land them when they are caught. Dr. Thompson is the only ordained evangelistic missionary of the Tokyo Station, and although he and his faithful wife are pressing the battle to the front even to the going down of the sun, yet they cannot hold out much longer. The Tokyo Station should have at once some new and of course "carefully selected" evangelistic recruits. Tokyo is the principal center not only of the elite of heathen life, but of the demi-monde and underworld traffickers. Dr. Thompson at our request gave us an account with some very interesting sidelight stories of the work in which he and Mrs. Thompson are engaged:—

"We have charge of two wayside stations in Tokyo, and an open air preaching place in Uyeno Park on Sabbath when weather permits. Besides the above work in this city we care for five or six Sunday Schools and preaching places in the country, which Mrs. Thompson is careful to supply with lesson helps and otherwise encourage. You will remember that when we were out yesterday we called at one of the way-side stations (Kamejima). The other near the park at Uyeno is like it in all essential respects only more spacious and more favorably situated. You have seen the spot in the park where we hold Sunday services.

As some may find it hard to imagine what kind of fruit may be expected from such promiscuous seed sowing, let me here refer to two cases:

First: In the early part of May, this year, I baptized in the Mei-sei Church (which is not far from the Uyeno preaching station) two young women whose photograph I send you herewith, taken along with the evangelist and his wife. The woman

represented seated on the left hand side of the picture is a woman who, driven to desperation by harsh treatment from her mother-in-law in her husband's family, and by like treatment from a stepmother in her father's family, was forced to forsake her child and attempt suicide. While in the act of making away with herself a policeman stopped her and told her that the only salvation for such as she was to find some Christian church or preaching place where the people would instruct and help her. Accordingly she set out to find one, and while searching, called at a Buddhist temple from which she was dismissed. Hard usage had made her quite deaf, but at last she found her way to our Uyeno station where the evangelist, Mr. Ishikawa and his wife, sympathized with her and instructed her in the scriptures and only a month ago she was received by baptism into the Mei-sei church. Shortly afterwards learning that her parents in Sapporo had relented and wanted her to return to them, she expressed a desire to go, and I gave her a letter of recommendation to the pastor of the church there, and one also to Miss Smith, head of the North Star Girls' School there. This morning I received a postal card from her telling of her safe arrival at her old home. May God continue to take care of her.

Second: The next case is that of a woman at Kamejima mission or preaching station,—the one we visited yesterday. In this case truth is stranger than fiction, and the whole story deeply affecting, but it is too long to be given here. It is that of a little girl who used to frequent the preaching place and Sunday School with a baby on her back about seven years ago. She was first sold by her drunken father to a house of ill fame in Yokoska. She was not set to work there at once, but was employed in a clothing store connected with the institution to which she was sold. Knowing the fate that awaited her, she set fire to an adjoining building, but it was soon extinguished and the girl at once arrested, tried, and at once sentenced to six years and 318 days' imprisonment in Yokohama. Here in prison she one day heard through the walls from the women's quarters the recitation of the Lord's prayer. This reminded her of what she had heard at the Kamejima Sunday School. Afterwards she got a New Testament and hymn book from a lady who visited the prison. Her conduct changed accordingly, and at the end of about three years' confinement she was liberated on the ground of good conduct. At once she returned to the mission but was so changed that she was not recognized at first. This led to her writing a long letter in which she gives a detailed account of her singular experience. Not long after she was baptized in Shin Sakai church. Then she was married to an industrious carpenter, not a Christian, but a man who allows her liberty of belief. She is now the mother of a little girl. My prayer is that she and her family and the other woman

mentioned above, and all like them, and their number is not a few, may be kept by the power and grace of God from the destroyer."

The Osaka Station

Work was begun in Osaka February 9th, 1879. The city was entered by the Rev. J. B. Hail, 1877, and by his brother, the Rev. A. D. Hail, 1878. During the first two years the time was employed on language study and in an effort to secure a preaching place. The latter effort was unsuccessful until the date as recorded above, when a place was gotten from a whiskey dealer who was at cross purposes with his neighbors, to spite whom he rented a place to the hated foreign missionary. Osaka is the second city in size in the Empire, having a population of 1,250,000 people. In the Osaka Castle are gathered 10,000 Japanese troops. Here, too, are the army ordnance headquarters for the Empire. The castle was built 300 years ago by Hideyoshi, the Napoleon of Japan. From the top of this castle we viewed the great city of Osaka lying four miles square, and we also reviewed the Christian occupation of this important metropolis.

The first Christian converts,—two young men,—were baptized September 26, 1881. There are now in the Osaka station 1,400 Presbyterian Christians. The work at the beginning was under the Cumberland Presbyterian Church. In 1882 the Rev. T. T. Alexander came to Osaka representing the Presbyterian Church U. S. A. The Cumberland missionaries worked on the East and West sides of the city and founded churches in each place. Mr. Alexander worked on the North and South sides of the city and founded churches in those sections. When the Cumberland Church

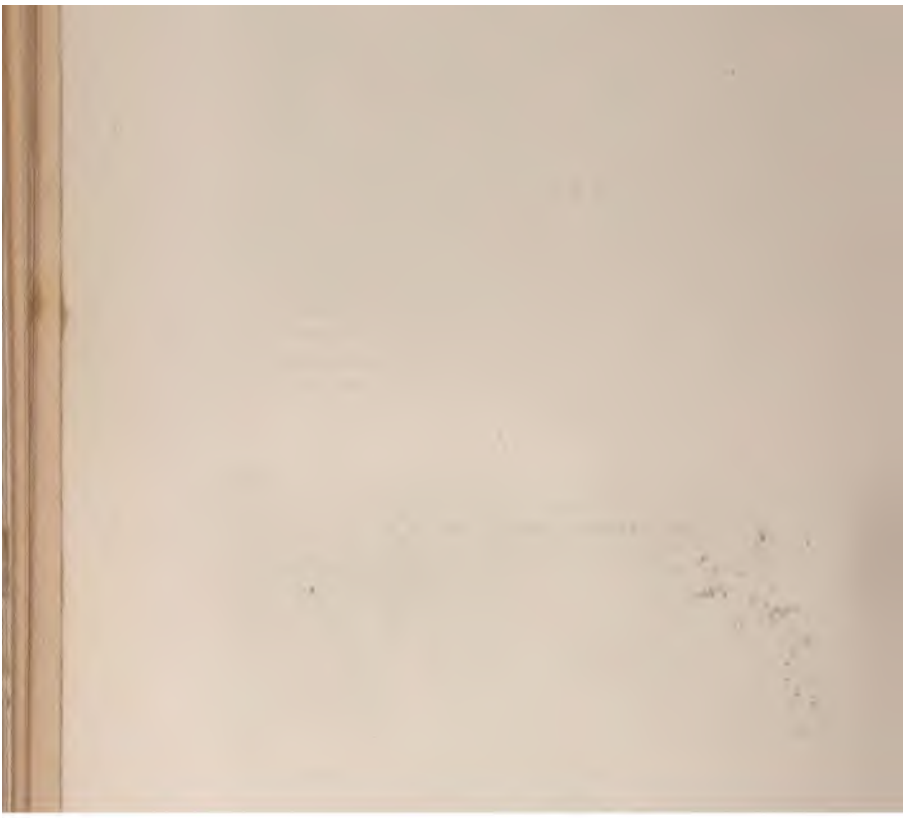


1. HEATHENISM IN UYENO PARK, TOKIO, NEAR WHICH PLACE PREACHING SERVICES ARE HELD BY DR. THOMPSON

2. "FRUITS OF SEED SOWING"
See Dr. Thompson's Account



FACULTY AND STUDENTS OF THEOLOGICAL SEMINARY, OSAKA, REV. GEO. FULTON, D.D., PRESIDENT



united with the Presbyterians in 1907, there were then four Presbyterian Churches known now as the East, West, North and South Churches, so the city was thus strategically occupied. There are now in the city six self-supporting Presbyterian churches, and two others in separate suburbs, one of which is self-supporting. In the country adjoining the city there are three other churches. Dr. A. D. Hail and the Rev. G. W. Van Horn are the veteran evangelistic workers of this station. The Rev. G. W. Fulton, D.D., who is at the head of the Theological School located in Osaka, is also greatly interested in evangelism. He is the Presbyterian representative on the committee of Federated Missions of Japan composed of one member from each of the seven missions in the Empire, and a representative of the Y. M. C. A. The work of this committee of the Federated Missions is said to be "the biggest and best work now being prosecuted in Japan." The special work of the committee is to study and report scientifically on the evangelistic needs of Japan; to discover exactly what the distribution of the forces is, and to recommend a delimitation as far as possible of the entire country, so there will be no overlapping fields of missionary operation, nor any important fields of labor overlooked. This committee has just made its report, and the results are most instructive and astonishing. In all Japan there is found to be only one evangelistic missionary for each 120,000 people, there is only one Japanese native preacher ordained and unordained, for each 50,000 people. All told, there are in Japan 66,952 **communicant** Christians, and when **resident** Christians are esti-

What we principally need in the way of reinforcements is a number of thoroughly converted Christian native evangelists who are willing to suffer hardships as good soldiers of Jesus Christ. We also need two new missionary families to take up the work from Iwasa and Gobo as centers.

What we need most of all, and what I hope you will give us in unstinted measure, is your prayer for the baptism of the Holy Spirit of God on our Christians and workers."

Kanazawa Station

Kanazawa is located in the old conservative Buddhist section of Japan, on the west coast of the main island. The country is beautiful beyond description. The general evangelistic work is carried on by the Rev. J. G. Dunlop, one Japanese minister and three native evangelists. The field has a population of 1,000,000 people. There are about 525 Christians. The great need of this field with its sub-stations at Fukui, Toyama, and Takaoka, is **missionaries.** The mission here has residences "to let." Mr. Dunlop says: "The question of making progress in Japan resolves itself into a question of reinforcements, and reinforcements have not been coming. In the old West Japan Mission territory there were eleven men in 1899 and now after twelve years we have seven. We believe that the only hope for Fukui and Toyama, cities of 50,000 and 60,000 respectively, where we certainly ought to have missionaries, is in **new missionaries,** sent expressly with the need of these fields in mind and designated for those fields from their arrival, but allowed a year in Kanazawa to study the language. We have an unused house in Kanazawa which would easily accommodate two young couples during their first year in the field." There is also a good missionary residence at Fukui which is standing empty.

Kyoto Station

Kyoto is a great city of half a million people. It is the old capital city of Japan. It has over 800 Buddhist temples, some of them magnificent and largely attended. It is the seat of the Doshisha University of which Neesima was for twenty years president. Dr. Gulick of that institution, with whom we conferred and who is one of the best authorities of the day on Japan, told us with emphasis that the missionary force in Japan should be increased three or four hundred within the next five years. The Presbyterians have at Kyoto three missionaries all doing excellent evangelistic work:—the Rev. and Mrs. R. P. Gorbold and Miss F. E. Porter. There are two Presbyterian churches, two kindergartens, six Sunday Schools and about 300 church members. One of the churches is an institutional church in its construction and promises to become one in its operation as soon as Mr. Gorbold gets back from his furlough to superintend it. Mr. Louis H. Severance has done a good thing, it seems to us, in furnishing funds to erect this splendid building. It is the best one we saw in the Japan Presbyterian Mission. The church buildings of the Japan Mission are as a rule little match box houses capable of seating only about 100 people. Kyoto should have a second building like the first and another good missionary to help make it go. The Japanese Christians and pastors need the initiative and aggressive faith and practical wisdom of the most up-to-date young preachers our American seminaries are turning out today. They need them both in their city and country work. Given a touch of this spirit we believe there would not be, within a year, a church building in Japan big enough to accommodate the

crowds. But the native pastors seem to us to be demure-like, satisfied to preach to an audience of fifteen or twenty people from Sabbath to Sabbath. They seem to be lacking in eloquence and unction, in faith and fervor. They have splendid models in such men as Drs. Uemura and Miyagawa; but these men are too far away. They need the close touch of the tactful and spirit filled missionary to impart to them boldness of attack and faith to stay with it to a finish.

Yamaguchi and Shimonoseki

Yamaguchi is one of the newer, and Shimonoseki is one of the newest stations of the Presbyterian mission. The Rev. and Mrs. J. B. Ayres are the evangelistic force here, and a right aggressive force they are, too. They have occupied this station since its beginning in 1890. Mr. Ayres met us at Shimonoseki and showed us the work and prospects there, which as yet are mostly prospects. He then escorted us to Yamaguchi and opened all the doors to us in that city with its "mouth open toward heaven," as its name implies. Well named it is, too, as the mountains shut it in on all sides but upwards. But God says, "Open thy mouth wide and I will fill it," and He is verifying His word just as fast as His people will declare that word to the world; His word never returns to Him void. This is true in the Yamaguchi station with its 400,000 people, although our missionaries there are so few as compared with the size of the field and the work to be done that the people must necessarily starve to death, spiritually, by the thousands, unless reinforcements come soon. Mr. Ayres says, "We have not even scratched the surface



FORCES FOR EVANGELISM IN JAPAN

1. Group of Osaka Missionaries
2. Rev. and Mrs. Worley, Matsuyama Castle
3. Japanese Pastor and Family, Yamaguchi
4. Kanazawa Missionaries
5. Rev. David Thompson, D.D., and Mrs. Thompson, Tokio
6. Rev. T. C. Winn, D.D., and Mrs. Winn, Dairen, Manchuria
7. Yamaguchi and Shimonoseki Missionaries
8. Rev. W. F. Hereford, Mrs. Hereford and Children, Hiroshima
9. Mrs. J. B. Ayres and Helpers, Yumaguchi
10. Some of Tokio's Missionaries



of the field." But there are three separate churches with pastors and eight native workers in twelve outstations, with a membership of 572 Christians, backing up the missionary and his faithful wife, who for almost a quarter of a century have "in the morning sowed the seed, and in the evening withheld not their hand."

Matsuyama Station

The trip across the Inland Sea to Matsuyama is worth taking for the beautiful scenery, even if at the end the traveler were not privileged to see one of the finest samples of country evangelistic work in all Japan. At this station are located the Rev. and Mrs. J. C. Worley and Mr. Worley's mother who have been living in Japanese native houses and who are engaged in a full fledged way, so far as their own strength is concerned, in village and country evangelization. Just to see, we went out with Mr. Worley to one of the country homes and villages where he has work, and had him explain to us his methods. He has a field of 400,000 people, and this is the way he is trying to reach them. He says:—

"The recent investigation has shown that at least 80% of the people of Japan live in towns and villages of 5,000 population and under. A realization of this fact has led some of us to give almost all of our attention to village evangelization. There are several methods to be followed and which will prove the best must wait to be seen. One method is to go from town to town holding public preaching services in hotels or rented houses, selling Bibles and distributing tracts. Another is to use station evangelists in important centers and have them hold regular Sunday services with a view to building up churches.

These methods are good and are not to be abandoned, but if we are really to reach the farming villages we must follow other methods as well. One of these methods is being tried out on the Matsuyama field and consists in holding regular classes for Bible study in these villages wherever it is possible to do so. A number of Christians and others who are interested in Chris-

tianity are scattered throughout the country, many of these teaching in the village schools.

We first go to these and ask them to open their houses for such meetings and to invite such of their friends as are willing to really investigate Christianity. We have found a hearty response to such invitations and more places than we can enter have been opened to us. Several persons have asked us to open such Bible classes in their homes before we approach them. No general advertisement of the meeting is made and only those really interested come. In this way we get personally acquainted with those who do come and can follow up the teaching and be more certain to lead them to a full acceptance of Christ. Public preaching is broadcast seed sowing and should be done, but the Kingdom of God is to come in Japan, as elsewhere, by personal work.

A beginning has been made in the working out of this plan and enough has been accomplished to show that if carried out faithfully the 80% of unreached Japan can be evangelized.

The country people of Japan are like country people the world over,—kind, simple-hearted and willing to hear the gospel, but the methods of the city do not reach them. We must get down to their level, love them, sympathize with them in their problems, and we will find them responding wonderfully to the message of love and salvation through Jesus Christ.

I have only one evangelist to help me in this work, and neither our time nor strength permits us to enter all the open doors. Realizing this fact, I asked the young men of the Matsuyama church to help us, and twelve of them agreed to go out once each month, wherever we might send them. Sometimes they go with either myself or the evangelist, and sometimes they go "two and two" without us. This not only helps to enlarge the work, but it develops the young men.

How I long for at least ten evangelists to enable me to increase the work ten fold! All could be kept busy and then not cover the field.

The farming villages of Japan are "ripe unto the harvest;" where are the laborers to send into the harvest?"

Hiroshima and Kure Station

We entered Japan at the back door, approaching it from Korea as we did, and landing first at Shimonoseki. We studied thus, first the outlying, interior and country fields before reaching Tokyo, which we visited last. We are glad we did this because we thus got an unbiased opinion with reference to the needs of the

country, and of the more remote fields, and were able to approach them without prepossessions gathered from the older and more fully equipped stations of the Japan Mission. From the time we landed at Shimonoseki, the whitened harvest fields, the fewness of the laborers, and the cry of the missionary oppressed with the burden of opportunity and responsibility were ever before our eyes and in our ears.

There are two families of missionaries working in the Hiroshima-Kure Station. There are two self-supporting churches, one in each city, and we have seven evangelists working in villages in the surrounding territory. There are five Protestant denominations working in Hiroshima and four in Kure. We have no villages very near either place, but in the northern and eastern section of the Prefecture we have the most of the territory. It has been divided by counties.

The Rev. Harvey Brokaw has an auto for country evangelization. Since March he has visited 135 villages, scattered 22,630 tracts, portions of scripture, and the like. He has preached or advertised Christianity about 150 times. The Rev. W. F. Hereford preaches nearly every Sunday either in Hiroshima or Iwakuni. He has conducted no less than six classes per week in his own home. In these classes he has taught young men the story of the gospel in English. Most of the young men who come to his home for English also go to church. In the church Mrs. Hereford and he have Sunday School classes with an enrollment of more than seventy-five and an average attendance of about thirty-five or forty.

In addition, the missionaries are conducting a union street work in Hiroshima. Mr. Hereford writes:

"All the denominations in town are interested in it. We go to the place after the regular service at the church on Sunday evenings and on Wednesday evenings, and run from nine to eleven. We have had good crowds and the attention has been good. We have already preached to more people than we would all have preached to in a month at all the churches. I mean more unbelievers. At present we are paying a merchant ten yen (five dollars) per month for the use of his store these two evenings each week."

Yamada and Tsu Stations

At Yamada are the old Imperial Shrines of Shintoism, where the Emperor goes once a year to worship. At this point the Rev. James E. Detweiler is hard at work giving himself to the severe task of language study, itineration and wide spread evangelization. He is making a good record. Six evangelists are working in ten cities, and five young men from the field are preparing for the ministry. At Tsu the Rev. D. A. Murray, D.D., is the hard working evangelistic superintendent and itinerant. In a letter we received from him just before we left Japan he says:—

"We are not discouraged in America that our city missions and home evangelization shows but a steady, moderate advance, even with all the appliances, forces of workers and early training to assist it. The work here has all the hindrances and adverse conditions that the home work has with almost none of the compensating helps. And yet the Protestant Christian Church in Japan has more than doubled in membership in the last ten years. Has the home church done as well?"

The Hokkaido Station The Hokkaido Station is in the far north on an island as large as New York state. Its population is sparse, being only 1,500,000. The Protestant population is 3,000. The Presbyterian contingent of this number is about 1,000. There are four self-supporting churches, and work is being done in eight of the ten provinces of the island. As the above shows, the evangelistic work is flourishing. It is under the direction of the Rev. and Mrs. W. T. Johnson and the Rev. and Mrs. George P. Pierson.

Manchuria and Korea Stations The Rev. and Mrs. T. C. Winn, D.D., of Dairen, the Rev. and Mrs. A. V. Bryan of Port Arthur, Manchuria; and the Rev. and Mrs. F. S. Curtis of Seoul, Korea, are each doing a splendid work among the Japanese in these respective places. There is a self-supporting Japanese church in each of the above named cities. All along the railroad from Dalney (Dairen) to Mukden, and on around until we crossed the Yalu River, we met Japanese pastors who came to see Dr. and Mrs. Winn with whom we were traveling as guides and companions in studying the missionary work. At Seoul the Japanese have a fine church with a building costing $10,000. One of the elders of this church is Judge Watanabe.

In addition to this self-supporting Japanese Church in Seoul the Rev. and Mrs. F. S. Curtis have organized another Christian center for the Japanese in a suburb of Seoul, which is getting a good start, but which is in need of increased support to make it go as fast as these excellent missionaries are capable of managing. Mrs. Curtis is a daughter of the late

Arthur T. Pierson, D.D. When Dr. Pierson visited the Orient just before his death, he contributed enough toward this new enterprise to get it started. There are 50,000 Japanese in Seoul. Six years ago there were only 12,000. Mr. and Mrs. Curtis hope to make this new work an important Christian center in Korea, —a Japanese Mission Headquarters.

To one who studies the mission work in Japan after having studied the mission fields and work around the world from West to East, there is in some ways a decided relief and in others an increased burden. The people of Japan have risen higher in the scale of living as compared with the more western non-Christian nations,—but in some ways at least, they have sunken lower in the scale of life. The "Yoshiwara," or social evil districts of the cities, sanctioned and controlled by the government which is said to gather a profit of $25,000,000 gold dollars a year from it, is an illustration of what I mean by this people sinking lower in the scale of life than other non-Christian nations. But the outward cleanliness, the culture, the civilization, the courtesy, the kindliness, the artistic and scientific up-to-dateness one meets with in Japan, are all calculated to prejudice one in favor of these big little people.

Certain it is that Japan needs the gospel and needs Foreign Missionaries to assist in giving her the gospel as truly as does China need these forces. Nor do we believe that Japan is any less kindly disposed toward America and the Christian religion than is China; nor does she require any higher grade of foreign missionaries than any other country of the Orient. The Japanese are just folks,—clever, ambi-



SEEING OURSELVES AS OTHERS SEE US IN JAPAN

This picture was contributed by Rev. J. B. Ayers of Shimoneski whose little son is standing by Mrs. Bradt,—all others being members of the World Campaign Party



1. DR. IBUKA, PRESIDENT OF THE MEIJI GAKUIN, TOKIO
2. MRS. YAJIMA, PRESIDENT OF THE JOSHI GAKIUN, TOKIO



tious, quick-witted folks,—but no more able to get along without the gospel than other folks are, and no less disposed to receive the gospel from the missionaries than the people of other non-Christian nations. Dr. George W. Fulton of Osaka, with whom we spent several pleasant and profitable days, and who has been in Japan for twenty-five years, wrote us as we sailed from Japan for America:—

"Please assure the American people at every opportunity you have, that Japan is peaceful and friendly, and from the bottom of her heart appreciates what America has done for her, and still looks for much help from her yet. Especially the blessings of Christianity, to the extent which she now enjoys them, are largely due to the faith and prayers and labors of the American churches; and all these must be multiplied if Japan is to have the fullness of blessing which she needs."

CHAPTER XX.

EDUCATIONAL WORK IN JAPAN.

CHRISTIAN education in Japan differs from that of the other great mission fields in several particulars.

Distinctive Features of Christian Education in Japan

First, in the number of mission schools. There are fewer Christian schools in Japan, comparatively, than in China, India or Korea. The total number of mission boarding schools of all denominations working in Japan in 1908 were fifty-two, while the day schools and kindergartens altogether numbered but fifty-nine. Of this number the Presbyterian Church has seventeen, while in China it has 309, in India 269 and in Korea 557 of all grades. The reason for this small number of mission schools in Japan is the extensive public school system, running from the kindergarten to the university, covering a period of twenty years, which has made school work less urgent on the part of the missions. There has not been the need of educational work, especially of the primary and grammar grades. Another particular in which the educational work of the missions in Japan differs from that of other countries, is in the preponderance of schools for girls. In 1908 there were

thirty-seven mission boarding schools for girls and only fifteen for boys. In other countries the preponderance is in favor of the boys. The Presbyterian church has six high schools for girls in Japan and only one for boys. There are several reasons for this:—

First, the mission schools have not been able, until very recently, to secure government recognition on account of Christianity being taught in the schools, and because of this fact the graduates of the mission schools were not admitted into the higher government institutions. The young men therefore preferred to go at once into the government schools.

Secondly, the Japanese government was slow in establishing schools for girls, and the mission found a more open field in female education.

The first government school for girls was established in Tokyo in 1872. For five years the movement for female education grew slowly, then there came a decline; the schools were criticised and even the wisdom of female education began to be questioned. In 1894 there were only four government schools for girls in Japan. The general revival of education after the the Japan-China war brought with it a revival of female education, but as late as in 1898 there were only nineteen government girls' schools.

A third peculiarity of the Christian education in Japan is the small number of day schools. Mission school work is confined almost entirely to high schools and kindergartens. This is due, of course, to the system of public schools and the attitude of the government. While Christian education has not been so extensive in Japan as in other countries, and has been confined very largely to female education, it

has nevertheless had tremendous influence. Dr. Albertus Pieters, President of Steele College, Nagasaki, says, "The services of Christian schools to society at large and to the Christian Church have been abundant and valuable. Their graduates have contributed largely to the material, intellectual and moral development of the nation, as business men, officials, teachers and editors. Their influence has inspired the new literature of Japan, has vitalized its new civilization with spiritual ideas and has been prevailing on the side of righteousness and purity in national, family and private life. Christian education has given birth to the Christian Church, has supplied it with leaders, literature and hymnology, and has made possible well nigh every form of its manifold activities. As the strata of rock beneath the fertile field, although themselves invisible and forgotten, yet underlie and sustain the soil, so Christian education underlies and sustains Christian civilization and the Christian Church."

Presbyterian Part in Education of Japan

The Presbyterian Church has had its part in producing these results and occupies today no small place in the educational life of Japan. It has seven high schools and colleges and ten day schools and kindergartens. Six of these high schools are for young women and one for young men. Let us look briefly at each of these institutions.

Meiji Gakuin

The Meiji Gakuin in Tokyo is a college for young men, the only Presbyterian institution for boys and young men in Japan. It is a union school supported by the Presbyterian and Dutch Reformed churches and is an institution of



FACULTY OF THE MEIJI GAKUIN, COLLEGE FOR MEN, TOKIO, JAPAN

Front row from left to right—The Rev. A. K. Reischauer; a Japanese Professor; President Ibuka; the Rev. H. M. Landis; the Rev. Wm. Imbrie, D.D.

which we may justly be proud. It is beautifully located in one of the finest parts of the city of Tokyo, is well housed and splendidly equipped. There are three departments: The middle school with 310 students, the college with twenty-five students, and the theological department with twenty-five young men studying for the gospel ministry. Dr. Ibuka, a Japanese, is the President, a position which he has filled with marked ability for more than twenty years. He is one of the preeminent Christian leaders of Japan, and stands in the very forefront as an educator. The missionary force in the school are, Dr. Imbrie, Mr. Landis, Mr. Ballagh, and Mr. Reischauer. These are all strong men and are doing a most excellent work in this important institution. They are assisted by a large and capable faculty of Japanese teachers. The college and seminary have sent out many strong men who have contributed to the progress and Christian development of Japan.

The Meiji Gakuin is one of the few mission schools which has secured government recognition. This gives it a standing in the country and enables its graduates to compete with those of the Imperial schools on an equal basis.

Joshi Gakuin

The Joshi Gakuin in Tokyo is one of the leading Christian schools for young women in Japan. It has 250 of the choicest young women of the country in its student body. Mrs. Yajima has been the principal of the school for many years, and has served with exceptional ability. She is perhaps the most remarkable Japanese woman living today. She is 79 years of age and is still active and aggressive in the work. In addition to her school

work she is the National President of the W. C. T. U. and has done a great work in that capacity. She is called "The Frances Willard of Japan." Her influence upon the faculty and student body is most remarkable and her reputation has gone throughout all of Japan.

The missionaries connected with the school are Miss Millikin, Miss London, Miss Ward, Miss Halsey and Miss McDonald. There is also a faculty of twenty Japanese teachers.

Dr. Imbrie in speaking of the Joshi Gakuin says, "The girls come from all parts of Japan and from almost every class of society. There are daughters of officers of army and navy, of those in the diplomatic and other branches of civil service, of professors in the University, of ministers, teachers, editors, literary men, bankers, merchants, farmers, physicians, lawyers, of heads of villages, of the new nobility and of the old Kuge (court noble) families. But the girls all mingle together freely and naturally, and there are no distinctions of rank among them other than those of rank in scholarship. About one third come from Christian families and about the same number are evidently friendly to Christianity. The rest are either earnest Buddhists or quite indifferent to religion. There are eighty-four church members, nine of whom were baptized during the year. Twenty-six teach and help in the music in sixteen Sunday Schools of the city."

Miss Milliken has given a good deal of time the past year to calling in the homes of the girls. During the year she made more than 250 of such calls. She has also formed a club of the friends she has thus made who meet at the school once a month for prayer,

and to hear addresses of leading ministers and prominent Christians.

Bible Training School

The Bible Training School under the care of Mrs. McNair and Miss West, while separate from the two institutions just mentioned, is so closely associated with them, that it should be mentioned here. In all, this school has sent out eighty-two women beside the eight wives of pastors who have taken special training. Beside these ninety, who have been the chief fruits of the school, twenty or more others have been students for one or two years. On Sunday afternoons, Miss West goes to the Red Cross Hospital as has been the custom for seventeen years. In this work she has rendered a great Christian service and has had some very remarkable experiences. On Thursday afternoons Miss West is "at home," and has many interesting experiences in these receptions to her Japanese friends. She relates one which is worth repeating:—

"A friend had brought a Christian girl who was blind, and her sister. The call had just begun when a young noblewoman, the daughter of the former feudal lord of the friend came in. The young lady learned who the others were and was deeply interested in the blind girl and her sister. As they had all come for a Christian call, a hymn was proposed and the young lady suggested that they sing Fanny Crosby's hymn, "Some day the silver cord will break," whose chorus in English is:—

"'And I shall see Him face to face,
And tell the story saved by grace.'

"I noticed the man was deeply affected, and sup-

posed he was thinking what the words written by a blind woman must mean to a blind girl listening to them for the first time. But it was not so. When the young lady had gone, he said, 'I am deeply moved by today's meeting. In the old time I could not have come into the presence of the daughter of my feudal lord or looked upon her face, but today I have seen her "face to face" and joined with her in singing a hymn of praise to Christ. The love of Christ has made us both children of God. What will it be when I shall see face to face?' "

Wilmina Girls' School

The Wilmina Girls' School of Osaka, is a product of the union of the Cumberland and Presbyterian schools. Miss A. E. Morgan, who had charge of the former Cumberland school, has been the president of the union school from the beginning. She is assisted in the work by Miss Alexander and Miss Maguet together with fourteen Japanese teachers. There are 180 students of which number thirty-two are in the boarding department. The building has been recently enlarged by means of a grant from the Kennedy Fund and is very attractive and commodious. The entire plant including the land is worth about $60,000. The course of study is about one year short of our high schools in the United States. English is taught as a language and we were able to speak to the girls in their chapel service without an interpreter. There were fourteen in the graduating class this year, the smallest number for several years. The alumni have built a beautiful little cottage on the ground costing $1,300 which is used for the graduate work, and as a stopping place for the girls when they visit their alma mater. The Wilmina secured govern-

ment recognition in May of this year. Miss Morgan says, "Our experience in preparing to get government recognition resulted in the following difficulties: the difficulty of securing certificated teachers without some suitable compensation for the pension granted after fifteen years of service; the difficulty of securing certificated teachers who are Christians, as the pension draws even these away; the difficulty of securing the great amount of apparatus required, and of modeling foreign style buildings to suit Japanese models, which must be closely followed; the danger of engaging certificated teachers whose influence proves subversive to healthful Christian life."

The Yamaguchi Girls' School

The Yamaguchi Girls' School is located in the city of Yamaguchi, an old conservative town of 15,000 population. The school has an enrollment this year of only twenty, the smallest number in several years. Miss Gertrude Bigelow has had charge of the school for several years, and for the last four years has been assisted in the work by her sister, Miss F. J. Bigelow. The school has done an excellent work through the years, and of the sixty-three graduates, fifty-two of them were baptized while in the school. The school has been handicapped by poor and inadequate buildings, which has made the work difficult. Arrangements have been made to move the school and the entire station, except the kindergarten, to the port city of Shimonoseki. A beautiful site has been secured on a high hill overlooking the city and the straits, and it is the hope of the school soon to be more favorably situated and better equipped for work.

Hokuriku Girls' School

The Hokuriku Girls' School of Kanazawa, on the west coast, had an enrollment this year of one hundred students, not including the seventy or more children in the kindergarten. The graduating class of seventeen was largely Christian girls, only two Buddhist girls making no kind of profession of faith in Christ. Miss Johnstone has charge of the school, and is assisted by Miss Gibbon and Miss Monday. They have been confronted with the common problem of all the stations in Japan—the problem of securing properly qualified Christian teachers, and also the handicap of inadequate buildings. Recently, however, they have been rejoicing in a splendid new dormitory, made possible by a grant from the Kennedy Fund, and arrangements are being made by which the school will be able to command a stronger force of native teachers.

The five schools already mentioned are all on the main Island of Hando. There are two mission schools on the northern island of Hokkaido, in connection with the Presbyterian mission,—The Sapporo Girls' School under the care of Miss Smith, and the Otaru Girls' School in charge of Miss Rose. These two schools are only eighteen miles apart, but are quite distinct in their work and in their constituencies.

Sapporo Girls' School

The Sapporo School enrolled last year about 140 girls, of which number between thirty and forty were baptized members of the church and nearly all the rest professed believers. Sixty of the girls are in the boarding department.

Otaru Girls' School

The Otaru School has forty-five students, of which number thirteen are Christians. There is in connection with the school a kindergarten of sixty children. Miss Rose says, "Our school is a sort of 'matrimonial bureau' and we cannot supply the demand for wives. Hokkaido is full of young men and we are glad to educate Christian wives for them. We train our girls in housekeeping and homekeeping, sewing, cooking and other useful arts for women."

Some Problems

Such in brief is the educational work of the Presbyterian Church in Japan. We must not close this chapter however, without a reference to some of the problems that face the educational missionary in Japan, and also some of the needs. There have entered into the mission work of Japan in recent years, a number of new factors which have created new problems and call for new adjustments and adaptations to meet the present need.

Commission III of the Edinburgh Conference called attention to four things that have helped to create the new problems: The changed attitude toward Christianity, the spread of general intelligence, the growth of the national spirit and the relative decrease in the efficiency of the Christian schools. These facts are patent to even the superficial observer.

The reaction which set in about fifteen years ago against Christianity, or rather against all religion, has resulted in a condition of indifference and unbelief and even aggressive agnosticism, which makes Christian work extremely difficult and calls for a readjustment or adaptation of our missionary methods. Japan is passing through a very necessary stage in her religious

evolutions, the period through which all the Christian nations have had to pass, the period of doubt, of questioning, of uncertainty, and we believe is making an honest effort to find the truth. Such a condition requires careful guidance and most patient and sympathetic instruction. Our educational institutions must meet this new condition.

We must adjust our schools also to the new condition that has come about by the wide spread intelligence of the country, and adapt our work to the new educational standard. Japan is no longer an uneducated people. She does not need our mission schools as merely educational institutions. She has her own schools well equipped, well manned, and finely established throughout the country. Mission schools today in Japan must become apologetic forces, not merely educational plants. They must be able to lead, not follow, in religious education. To do this they must have well equipped schools, teachers who are specialists in their departments, and authorities who can command the confidence of best minds of the country.

We are not impressed with the statement of the Edinburgh Conference that the mission schools are inferior to the national schools—they do not have the equipment and many other advantages of the government schools, but the work done and the product turned out will compare favorably with that of the national schools. There is, however, a pressing need for the reinforcement of our existing schools with equipment and specially trained teachers that they may not simply keep abreast of the Government schools, but that they may continue to be in the future, as they have been in the past, superior to them.



EDUCATIONAL MISSIONS IN JAPAN

1. 2. The Doshisha University, Kioto, and Rev. Sidney Gulick, D.D., President
3. The Misses Bigelow, Teachers, and Students of Yamaguchi Girls' School
4. Teachers and Students of Girls' School, Kanazawa
5. Miss Shumakara, Japanese Teacher, Hokuriku Girls' School, Kanazawa
6. 7. Exterior and Interior of Alumnae Cottage, Wilmina Girls' School, Osaka
8. Count Okuma, Ex-Prime Minister of Japan

Christian University

The greatest need of educational missions in Japan today is a **Christian University.** Recently a committee of sixteen of the leading educators of Japan, including some of the ablest missionaries and most prominent Japanese, prepared a statement of the need of Christian education in Japan, in which they said, "This is what is most needed in Japan for the firm establishment of Christianity: a thoroughly good Christian system of secondary and higher education, comprising schools of middle and high grades, and **also a university.**" Among the many reasons they assign for a Christian university are the following: "Japan is rapidly becoming one of the best educated nations in the world, and it will not respect, still less be deeply influenced by a Christianity that is not both in spirit and endeavor, manifestly educational."

"Life in Japan today is one of spiritual uncertainty, perplexity and peril. The problem is not simply one of conduct, but one of ideas, ideals, moral sanctions, eternal verities. Higher Christian education is a necessity. There is nothing else that takes its place.

"The entire state system of education from the primary school to the university is in principle non-religious. Nor is this all. Not only are the state institutions non-religious, in many cases their influence is positively unfavorable to Christianity."

"Christianity is in Japan for the Christianization of Japan. Other nations for their Christianization have needed and will need the Christian university. The forces in Japan which Christianity must meet are the opposing forces of the East reinforced by the opposing forces of the West, and if the Christian

university is a necessity in the West, still more is it a necessity in Japan."

"If Christianity is to exercise leadership in the nation it must have a large and constantly increasing number of men possessing the qualifications of leadership. Christianity will not attain to a place of leadership in Japan unless it can count among its confessors and friends, many men of university training in the various vocations."

"The best friend and servant of the gospel is the best Christian scholarship, and if Japan is to be deeply Christian there must be in Japan a center of such scholarship, a Christian university in which it shall be found and imparted, and from which it shall issue in the various forms of Christian literature. This is a **sine qua non.** The world view of the East and the world view of Christianity are now facing each other in Japan; and the chief leaders in the struggle for the Christian world-view in Japan will not be the Christian scholars of the West, but the Christian scholars of Japan. Therefore there is needed in Japan a Christian university; a university with a succession of teachers able to open the eyes of the mind of Japan to see that the essence which fills all the universe with glory is personal, and that the eternal sanctions of duty are rooted and grounded in Him in whom we live and move and have our being."

Prince Ito said: "The only true civilization is that which rests on Christian principles, and consequently, as Japan must attain her civilization on these principles, those young men who receive Christian education will be the main factors in the development of future Japan."



KINDERGARTENS OF JAPAN

1. Miss Porter, Japanese Teachers and Kindergarten, Commencement Time, Kioto
2. Kanazawa Kindergarten
3. 4, 5. The Kindergarten of "The Lady of The Decoration," and Other Students and Buildings of This School for Girls, Hiroshima



Such are some of the strong arguments for a Christian university from the representative educators and Christian workers who know the conditions and the needs. There is practically a universal consensus of opinion in favor of such an institution. Two things are strongly emphasized. First, the university must be a big one of the very highest type. It is estimated that to make a good beginning would require from two to three million dollars. It must be in every way the best university in Japan from an educational as well as a religious point of view.

Secondly, it must be a union school. One such university is all that the Christian Church of Japan can support, one is all that is needed.

The Outlook The outlook for Christian education in this remarkable "Land of the Rising Sun" was never brighter than at the present. The leaders of the nation are beginning to realize the need of a better education, an education with a religious and ethical basis and are ready to welcome a forward movement on the part of the church. The "Three Religion Conference" called recently by the vice-minister of Home Affairs, consisting of representatives of Buddhism, Shintoism and Christianity seemed to indicate the dawn of a better day in Japan for Christianity. This is the first time Christianity has ever had anything like an official recognition, and many are of the opinion that the prime purpose of this conference was simply to give Christianity national recognition and encouragement. There are other indications also that the reaction that set in a few years ago against Christianity is subsiding and the people are coming to look with more favor upon the gospel



of Christ. Will the church take advantage of this new opportunity? We may have lost an opportunity two decades ago, but surely we did not lose our only opportunity. God is giving us another chance in Japan to establish the Kingdom of His Son. Will the church in America do its part in the larger and fuller evangelization of Japan in this present generation? You, dear reader, must help answer this question.



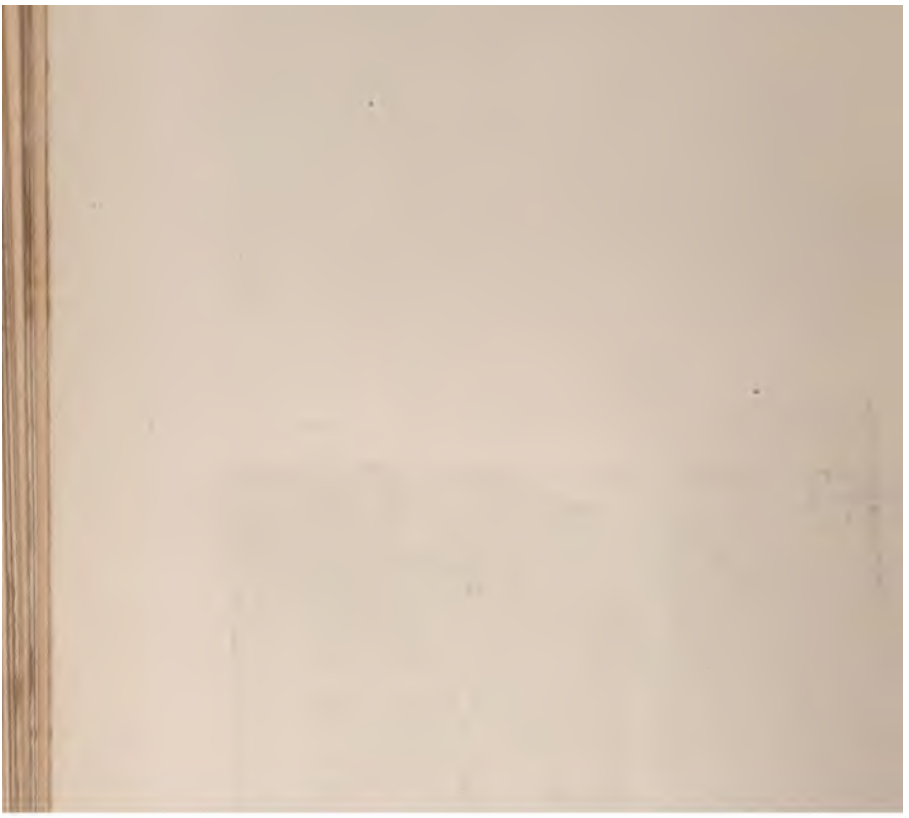
SOME FEATURES OF MEDICAL MISSIONS IN JAPAN

1. First Center of Dr. Hepburn's Labors in Japan, Yokahama
2. Museum, Tokio
3. Temp'e, Tokio, Where Many Seek a Knowledge of Their Future Health and Fortune
4. Heathen Science in Yamaguchi, Where The Cripple Leaves His Crutch and Walks Away



SAYING GOOD BYE,—"BANZAI"—AT YOKAHAMA, JAPAN

ON THE DOCK AND ON THE DECK



CHAPTER XXI.

MEDICAL MISSIONS IN JAPAN.

THE Presbyterian Church has no medical missionaries in Japan. This work would, however, be incomplete without some mention of the part which medical missions have played in the earlier history of the Presbyterian work in this island empire.

Beginnings As in China and in Korea, so in Japan, the Presbyterian mission work was introduced by an American physician. When Japan had been opened by Commodore Perry, and Mr. Townsend Harris had negotiated a treaty which debarred from Japan no class of Americans, the call came to Dr. James Curtis Hepburn, a practicing physician of New York City to come to Japan as a missionary of the Presbyterian Board. Some years previous he had labored as missionary of the American Board among the Chinese at Singapore and Amoy but ill-health had forced him to return to practice in his native land.

Dr. Hepburn Responding to this call, Dr. Hepburn and and his estimable wife embarked on a sailing ship and afted a voyage of 146 days landed in Kanagawa, then a treaty port a few miles from the present site of Yokohama, which was then "a mere strip of fishing shacks in the midst of a marsh." This was

in 1859, the year when other societies also sent their first missionaries to Japan. Dr. Hepburn, experienced as a missionary, became "the leader of that group of four mighty men of faith and valor, of whom Verbeck, Williams and Brown were the other three, who for twelve years, from 1859 to 1871 had the mission field of Japan pretty much to themselves." Soon after arrival Dr. Hepburn was registered as physician to the American Consulate, took up his abode in an old temple which had been "rejected by the Dutch Consul as a stable," and began a wonderful work for Japan. After four years the Hepburns moved to Yokohama where may still be seen, on one of the main streets, the one story house which they built as their home, and from which was directed the work which did so much to transform Japan.

Varied Activities

This man besides being a physician was "lexicographer, translator of the Bible, friend of beggars and emperors, * * * * conciliator of missionary and merchant." From 5 A. M. until 10 P. M. for thirty-three years he worked systematically at his varied tasks and accomplished wonders. When he came to Japan in 1859 there was not a public hospital in the land, and when he died in America on September 23, 1911, at the age of ninety-six, there were more than 1,000 hospitals to be enumerated in a land which had risen to a place of first importance in that which pertains to public hygiene and successful surgery.

Withdrawal of Medical Missionaries

The advance in medical skill among the Japanese produced a lessening of the emphasis upon medical missions and led finally to the complete abandonment of

that type of work on the part of the Presbyterian Board. While such action seemed the part of wisdom at the time, there is now some question as to whether it was not a mistake to withdraw so early from Japan the medical missionaries whose work there and in other lands has been of such evangelistic power.

Japan is now well qualified by art and science to heal the physical diseases of her people and in view of the urgent call for medical work in more needy lands it would not be wise to introduce afresh the medical missionary. There is, however, little doubt that Japan would today be more nearly a Christian nation had the missionary physician been maintained through the years for the sake of the evangelizing power of his influence, working through the hospital and dispensary.

Conclusion As we write the concluding paragraph of this chapter we let our mind run over the work of the doctor as we have seen him and have studied his labors and achievements. We have for him a final word of commendation. We admire him for his skill, we praise him for his unselfish devotion, we thank him for his help in winning the world to Christ. He is a pioneer who ploughs through the suspicions and prejudices of the heathen and sows the truth in the receptive soil. But he is also a reaper who puts his hand to the sickle and helps to gather the ripening harvests. In the missionary propaganda of the day, the physician is driving straight at the work of winning souls. As he thus strives to imitate his Great Master let us give him our strongest encouragement and accord him our most loyal and generous support.





THE AMERICANIZATION OF THE ALIEN



THE COURSE OF THE CAMPAIGN PARTY AROUND THE WORLD

CHAPTER XXII.

THE AMERICANIZATION OF THE ALIEN.

BY Americanization is meant the adoption of the best ideals that have prevailed in America since its birth as a nation. This explanation is needed, because, to Americanize the foreigner in one way would mean to degrade and demoralize the foreigner. There are forces at work in this country which are as deadly and devilish in their operations as any to be found in heathen countries. Nor do we refer simply nor primarily to the SALOON,— infinitely damning and demoralizing as that institution is. Back of the saloon, permitting and fostering it and a nest of other terrible and nameless evils, is the spirit of avarice and ease, which is a root of all evil. This love of money is in a sense a prominent American characteristic and a most demoralizing force among us. It is responsible for the fact that,

"While we range with science glorying the time,
City children soak and blacken soul and sense in city slime.
There amid the gloaming alleys progress halts on palsied feet,
Crime and hunger cast our maidens by the thousand on the street.
There the master scrimps his seamstress of her daily bread;
There a single sordid attic holds the living and the dead;
There the smouldering fire of fever creeps across the rotted floor,
And the crowded couch of incest in the warrens of the poor."

But for the spirit of avarice and ease on the part of the American people, found even within our churches, there would be no districts in Chicago and New York and other large cities of this country where people live like, but worse than, rats in a nest, to whom in consequence, the saloon, the street, the gambling den, the cheap, vulgar theater, and the dance hall, are a kind of heaven on earth, furnishing light and air and a chance to exercise,—three absolutely essential conditions of life in the body,—though the enjoyment of these conditions may be in the midst of associations which completely demoralize and destroy all intellectual and spiritual activities. Such an Americanization of the foreigner is going on all too rapidly. He falls an easy prey into all such traps and conditions which soon rob him of his splendid endowment of physical and nervous poise, with which go also his spirit of industry and thrift so characteristic of the majority of those who come to us from foreign lands.

But it is of the other kind of Americanization that we treat in this chapter,—that which plants in the heart and mind of the foreigner the true and lofty ideals which characterized the founders of this nation. How can we Americanize the foreigner thus? Our answer is:—BY TREATING HIM RIGHT. A Sunday School superintendent once asked:—"How many bad boys does it take to make one good boy?" An answer came back from the bad boys' class, "One, sir, if you treat him right." There are some people who seem to think that bad boys and girls, and bad men and women are to be thrown out on the dump pile like so many rotten apples. Some people used to say of the Indian:—"There is no use trying to do any-

thing with the Indian. The only good Indian is a dead Indian." So some people are saying today of the Negro,—"No use trying to save the Negro. Get the shot gun out and exterminate him." So they tell us: "We can never Americanize the foreigner. Therefore, shut him out of the country." We would say so too, if we did not have a Savior greater than George Washington, the father of this country, or greater than Abraham Lincoln, the savior of this country,—viz: Jesus Christ the Savior of the *world*, "who is able to save unto the uttermost all that come unto God by Him, seeing He ever liveth to make intercession for us." The trouble with us, in this, as in all other questions of human need, is,—we do not have faith enough in our Christ and in the principles of the religion which He taught, to rely upon them to do just what He said they and He would do,—viz: *Save*, save unto the uttermost; save all men. In the last analysis, this immigration problem is a religious test. Maybe we do not ourselves have the *true* religion. We do not mean to intimate that the Christian religion is not true, but perhaps we are not truly *Christian*. We have plainly shown our lack of faith in the principles and power of the gospel of Christ, by shutting out from this country almost entirely a third of the human race, viz: with few exceptions, the Chinese, the Japanese and other Orientals from the Far East.

We would not need to be afraid of the Goths and Vandals, nor of the Chinese and Japanese, if we would honestly and truly practice our religion and treat these people according to its teachings.

I. WE SHOULD TREAT THE FOREIGNER RIGHT WHILE HE IS STILL IN HIS OWN COUNTRY.

To do this,—

1. We should take the gospel to him. No nation, no people can ever become an enemy or remain alien in spirit to our country and to its ideals, having received from us the gospel of Jesus Christ. It removes all barriers. Christ will break down the middle wall of partition between us and all people. He makes all one in Himself. Let us send China today enough Christian missionaries to give them the gospel in the right way and there will be no yellow peril. They will become brothers and friends in Jesus Christ to us. And this it is our duty to do. We owe it to the nations of the earth to give them the gospel. Only by doing so are we treating them right. If we fail in this, we have sinned against God and against our fellowmen, and we may be sure our sin will find us out.

2. We should treat the foreigner right in our social, commercial and political dealings with him in his own country.

Many Americans travel abroad these days. More than two thousand people went around the world last year. The way they regard and treat the foreign people among whom they journey and sojourn has much to do with Americanizing the foreigner. For example, two friends of mine recently went to Italy. One manifested no interest in, or regard for the Italian people. Indeed she treated them with contempt, and declared that she did not like them. Neither did they like her, but tormented her. The other took his family and lived among the Italian people, learned their language,

customs and dispositions; and they learned him and came to love him and the country he came from.

Recently, in New York City, was held a public sale of loot which had been acquired in China during the Boxer uprising. One of the leading dailies of New York had this to say editorially:—

LOOT AT AUCTION.

"How," said a prominent foreigner in a New York club on Saturday, "would you Americans feel if, ten years after a Chinese raid in Washington, you heard of a Peking auction sale at which were offered many of the treasures of the White House and of the finest residences of your capital?" The question was called forth by the sale this week, at auction, of what is described as "antique and modern Chinese porcelains, enamels, brasses, bronzes, jades, ivory carvings, lacquers, Buddhas, ancient weapons, a great number of Imperial and Mandarin robes, original rolls of rich silk and gold brocades **which were made for the Imperial household**; beautiful embroideries and Palace hangings, etc., etc., all collected prior to and at the siege of the legation in Peking in 1900." It is admitted to be a marvelous collection, in point of artistic value and the variety of the items which it comprises. But ought not Americans to blush for shame that the proceeds of wholesale plunder can be offered for sale so frankly?"

Something has been said about the missionaries receiving unduly large indemnity for their losses during the Boxer trouble. There was absolutely no foundation for the accusation. But we cannot be too careful in our social, commercial and political relations with foreigners in their own country, that, as Americans, we treat them right. The shipping of rum, opium and adulterated food stuffs into foreign nations, or in any way taking political or commercial advantage of any foreign people greatly complicates the work of truly Americanizing the foreigner. If we are not

treating him right in his own country, how can we expect him to admire our American ideals, and readily adopt them when he comes to our country?

II. WE SHOULD TREAT THE FOREIGNER RIGHT WHEN HE ARRIVES ON OUR SHORES.

1. Much might be said on the subject of treating the foreigner right while he is enroute to America. Professor Steiner gives most damaging testimony of the wretchedness and wickedness of steerage life. Our government should insist that at least decency and health be protected, and a reasonable amount of comfort be afforded to those who are coming to be our future citizens. It is asserted by those who claim to know, that the transportation price charged for the steerage is large enough to secure wholesome accommodations, if the steamship companies would treat their passengers justly. But if the passage price is not so already, then it should be made sufficiently large to secure proper accommodations.

2. The best time to make the foreigner a friend to America is to be a friend to him when he comes a stranger to America. Have you ever been a stranger in a strange land? Why, even the kindness of a dog is appreciated then by a brave man. Think of Jacob Riis, who, a lone and disheartened stranger in New York City, sat on the pier at the water's edge while the cold rain beat on his chilled and half clad body, and the wind smote and pierced that wretched body to the marrow, and the darkness of the night spread around him rivaling the dismay and darkness in his soul. As he waited and wished for a still stronger blast of wind to topple him over into the sea, a little dog, chilled

and soaked like himself, thrust its cold wet nose under his hand to be petted, and nestled up to him as if to say, "Let us be friends." "The sympathy of that dog," says Jacob Riis, "saved my life and encouraged me to try the battle of life again." If a dog can encourage such a man as Jacob Riis, what could not a genuine American citizen do to help and encourage the average immigrant when he arrives as a stranger in this land of ours. If taken and treated right at such a time, he would be won to the ideals of this country for all time to come. I care not what kind of a character he has had or is when he comes, treat him right at that time and he will take almost anything afterward and never rebel.

Such societies as the Italian Immigration Society are doing a wonderful work along this line. A few years ago a friend of ours in Lincoln, Nebraska, Miss Sarah Wool Moore, organized the Haydn Art Institute in connection with the State University located there. While studying art in Italy, she became interested in the Italian people. Learning how the friendless were treated by the *padrones* after their arrival,—being literally enslaved and often ground to death in servitude before they became wise enough to protect themselves,—she set about, with others, organizing the Italian Immigration Society, which is operating with great success today, being subsidized in part by the Italian government and supported by a number of wealthy and interested contributors in this country. A few years ago, at the invitation of the officers of this Society, we observed their methods of operation. Immigrants, who take passage from Italy, are informed of the Society's agent at New York, and are furnished

badges if they desire to be assisted in any way by such agents on arriving, and when the immigrants have passed their examinations at Ellis Island and are emerging from "the long way" that leads from the building to the vessel which takes them to the city, these agents are at hand, with their caps and badges in evidence, to advise, suggest, and serve their countrymen in every possible way. Here comes a bunch of Italian immigrants! They are so excited about everything that has happened that they do not know enough to replace their money which they have had to exhibit to the proper officers when examined. One of the Society's agents calls their attention to this and says, "Put up your money; you are likely to have it stolen." So with regard to every detail. On arriving at the New York pier, they are invited to go to the Society's rooms near at hand, where they are properly advised, instructed and assisted in every way, either to find their friends, or get work, or go to some interior point, or whatever may be necessary. We need more of such societies; or what would be better still, more careful and intelligent government protection and direction. Here is an "infant industry" which the government could well afford to protect and direct educationally, industrially and socially.

III. BUT WE SHOULD TREAT THE FOREIGNER RIGHT AS A RESIDENT AMONG US.

1. The foreigner has a real worth of his own which it is only right that we should acknowledge, and by doing so we would help to make him a much better American. This asset value of the foreigner to America, and to our own nation in particular, is

clearly seen when we consider what his loss would be to us if he should be extracted, or should now stay away from us. Canada has been and is now seeking in every possible way to secure the European foreigner. There are other places and vast stretches of valuable territory on the earth besides the United States; and property becomes valuable and desirable usually in proportion to the number and character of the people who are interested in it. Suppose the tide of immigration, which has been ours largely now for about forty years, should turn from us to other portions of the earth; and more than that, suppose we should become an emigrant country instead of an immigrant country. This supposition does not require a very great stretch of the imagination, for in 1908, thirteen times as many people left this country as came to it. For every foreigner who came that year, thirteen left. Suppose that ebb tide should set in sometime and should continue. For example, we read today in bold headlines in a Denver paper, in connection with the Balkan uprising against Turkey, the following:—

Call for Greeks Would Handicap Colorado Mines.

"Trinidad, Colo., Oct. 4, 1912. Coal mining operations in Las Animas and Huerfano counties would be hampered considerably should a call be made for the Bulgarian, Montenegrin and Servian reservists now employed in the southern fields. Estimates of the number of reservists in the two counties vary from 300 to 600. Many Greeks are also employed in this district."

Should we extract all of the people who have come to us since 1870 together with their children, twenty-four of our states would lose half or more than half of their population. North Dakota would lose four-fifths of its inhabitants, and Wisconsin and

Minnesota would each lose three-fourths of their population. New York City would shrink from a great metropolis boasting 3,500,000 people, to a town of less than 800,000. Chicago would lose four-fifths of her present population. Milwaukee would have only about 50,000 people. But take away the 30,000,000 foreign people who have come to us in the last 35 years, and you have taken away almost half of our farmers, and almost half of our merchants and bankers and manufacturers. You have taken away more than half of our servants, and more than half of our miners and quarrymen, and more than half of our skilled and unskilled wage earners. Anyone will readily recognize in a general way what it would mean to this country to reduce it by one-half of its farmers, and merchants, and manufacturers, and miners and wage earners. It would turn states back into territories, cultivated farms back into desert, leave our mines undeveloped, our railroads unconstructed, our cities uninhabited, our civilization unappreciated, and our political relations at home and abroad still largely undetermined and weak in the eyes of the old world and the orient. No one can doubt for a moment that "the United States would be far from its present position among the other nations of the earth, had not these millions of foreign born men and women contributed their increasement of humanity and wealth to the new world." Let us not have too much to say against the foreigner. We need him badly. His coming creates great problems. But it helps to solve more problems than it creates, for it creates a new current of life in which problems become solvent.

In this connection, we present a brief study of



HONOLULU HARBOR DOCKS,—CITY IN THE BACKGROUND

Missionary work was begun here 1820. Is now self-supporting under a Home Mission Board, doing work among Chinese, Japanese, Hawaiians, Portuguese, Spanish, Filipino, and Orientals generally. The entire population of the Hawaiian Islands is about 200,000.

the Chinese and the Japanese in America. The Rev. J. H. Laughlin, D. D., who was formerly a valued missionary in China and now at the head of the Presbyterian Mission work for the Chinese on the Pacific coast, has furnished us, in connection with our personal study of the work there, some very valuable data.

CHINESE IN AMERICA.

(1) The Chinese in the United States, according to the Census of 1910, number 70,944. They are distributed as follows:

In New England	3,348
On Atlantic Coast	9,646
In Middle West	6,215
In Rocky Mountain States	5,473
On Pacific Coast	46,262

This is a decrease in the last decade of 18,919, or 21%.

Presbyterians are responsible for eleven or twelve thousand of these, based on the belief that five great communions,—Baptist, Congregational, Episcopal, Methodist, and Presbyterian—have about 78% of the entire force of workers, and the dimensions of their work are about on the same scale.

The principal Presbyterian Missions are in New York, San Francisco, Portland, Seattle, Los Angeles, Oakland, Alameda. Many others are connected with local American churches, here and there, all over the land.

Our work among the Chinese is satisfactory so far as it goes, but it ought to go a good deal farther. Financially, it should be treated as are the missions on the foreign field, the support being guaranteed by the Board, with as liberal appropriations (in propor-

tion to the estimates) as are granted to the missions abroad. The work will not be done well if left to the local churches. They all have their own Home Mission struggles, and are affected to a greater or less degree with the anti-Asiatic spirit.

As to methods, those already in operation are good, and are about uniform among all the denominations, but additional ones should be introduced. For example, the great Chinese city of San Francisco, full of young people of both sexes, ought to have a fully equipped Y. M. C. A. and Y. W. C. A. Large numbers of boys, especially, now running wild, could be reached and saved.

A well furnished hospital for the Chinese, too, would be a valuable adjunct to our working equipment.

(2) The census shows that the Chinese are steadily decreasing in numbers, due to the Exclusion Laws. It is supposed that in 1880 there were 150,000 in the country; there are now less than half that number. New members of the Laboring Class are forbidden to enter, while the older of those already in keep returning home to spend their old age, and, in due time, die. Even the "Exempt Classes,"—teachers, students, merchants, tourists, and officials,—have great difficulty in entering, and thus come in smaller numbers than they otherwise would. They are humiliated by being treated as guilty until they prove their innocence, and, even if successful in being passed, they are apt to write discouragingly to others who contemplate coming.

(3) The Chinese would now, in large numbers, I think, be glad to become naturalized citizens of the United States. There was a time when they were

averse, but they have since lost a good deal of their provincialism; and have learned, too, the value of the franchise. They know that it is the immigrants who vote that have made things hard for the Asiatics, who can't vote.

The general attitude of the Chinese in America toward the land of their adoption is friendly. In spite of the indignities heaped upon them, they realize that America has done much for them; that the indignities largely come from aliens, or, at any rate, the more unworthy classes of Americans. They profoundly appreciate the remission of the indemnity on the part of our government. They are grateful for the school privileges afforded them.

At the same time, that sentiment could be changed by a series of unjust acts. The boycott of American goods, sprung in China a few years ago, was, in the main, a protest on the part of our Chinese here against the unjust discrimination against them in the matter of immigration.

(4) The earliest Chinese to come to this country were laborers. The lure of the discovery of gold, and of unlimited work on the first trans-continental railroad, was what brought them. The Chinese built that road, which brought in the European immigrants to be for the undoing of the Chinese. As the crowds came, shops for their own commodities were opened, and a good trade started in rice, Chinese clothing, shoes, tobacco-pipes (the Chinese have never taken to our short ones), banquet delicacies, as shark fins, and bird-nest gelatine, and many other articles which were considered better than ours,—even to their own brand of peanuts. Trade with Americans in time developed,

and for years at least a dozen large stores have been marketing their valuable stock of silk, satin, brass, porcelain, and all sorts of oriental curios. Chinese restaurants, selling only native dishes, abound; while others providing American staples and dainties, have a good patronage.

From an early date, for self-protection and for the promotion of their own interests, the Chinese, from a given locality in China, were organized into a guild, or "Company." These companies multiplied as the immigration gradually came from a wider territory, until they were combined into a general organization called "The Six Companies." There were but six at first, but a number of others have since been added, under the same old name. This organization employs one or more American attorneys, to aid in securing and protecting the rights of the Chinese in America, and an appeal to law is readily made whenever those rights are imperilled. Other companies, less legitimate, have been formed. Whatever their original aim, they have become self-protective agencies for the Chinese against one another. They have, in some way unknown to the writer, obtained the name of "High Binder Societies." If the member of one commits an injustice against the member of another, the latter society takes up the matter with the former society, demanding reparation. If reparation be refused, a "Tong War" is declared, and a number of lives on both sides are likely to be lost before a settlement is effected. It is hardly necessary to say that Christian Chinese are not members of those societies.

The "King of the Gamblers," who owned nearly all the Chinese gambling houses on both sides of the

Bay, had a membership in nearly all these societies, thinking thus to throw greater protection around his own precarious life.

As an evidence of the great breaking away from the old idolatry, we may mention that this same wicked man, when he died, was buried with a Christian ceremony. His friends, asking the missionary to officiate, represented him to be "an up-to-date man, who had no faith in the old superstitions of the Chinese."

Therein lies the chief danger of the present situation,—that these people from afar, having lost faith in the old, will not get the new, making their last state worse than the first.

Dr. E. A. Sturge, the able Superintendent of Presbyterian Japanese Work in California, has kindly furnished us valuable material concerning

THE JAPANESE IN AMERICA.

The Japanese in the United States number nearly one hundred thousand. These give us one hundred thousand opportunities, and place upon us one hundred thousand responsibilities. God has brought these people to our very doors, and as they have come from every part of Japan, and as most of them will soon return to villages where the gospel has never been heard, we have here a glorious opportunity of reaching the Japanese nation through these messengers, who are temporarily with us. Most of the Japanese in this country will return to the home land within a very few years. Their love of country is very strong, and one with gray hair is rarely to be found among the Mikado's subjects in this country. About two-

thirds of the Japanese in the United States are to be found upon the Pacific Coast. The Presbyterian Church seems to be responsible for about one-fourth of the entire number of Nipponese to be found within our borders. That would be about twenty-five thousand. About one-half of the work for these people is in the hands of the Methodists, one-fourth is Presbyterian, and the remaining fourth is divided among Congregationalists, Episcopalians, Friends, Baptists, German Reformed and Christian Churches. The Japanese Christians in the United States number about four thousand. There are about five hundred Japanese Christians connected with our ten California Presbyterian missions.

The Japanese at the present time are decreasing at the rate of about three thousand per year. This is due entirely to the difficulty of obtaining passports from the Japanese government. Japan is doing all in her power to preserve the friendly relations which have always existed with the United States, and she is anxious to prevent her people from coming in sufficient numbers to constitute a race problem on the Pacific Slope. No laborers are permitted to leave Japan with this country as their destination. The immigration at present is confined to merchants, travelers, students with means, and those who have established a right of residence in America, and to respectable young women, who come as the wives of those able to support them; the last mentioned class making up more than half of the entire immigration from the island empire. This means more settled homes for the Japanese in our midst, and it also means a better moral condition. In time the gain in popula-

tion through native born Japanese children will equal the loss through departure, but the Japanese are not likely to prove a menace to us because of their number. There is now only one Japanese to every thousand of our people, and the proportion is likely to become smaller.

The Japanese born in this country will have all the privileges of American citizens. Not very many of the others are ready for it. Most of them do not desire to be naturalized, some for the reason that they would deem it an unpatriotic procedure, and many of them are not yet familiar enough with our language and customs to take an intelligent interest in politics. There are a few of the best educated and most worthy among the Japanese in this country who would gladly become American citizens, and there seems to be no good reason why such should be deprived of this privilege. The general attitude of the Japanese, who have for a time found a home with us, is friendly, notwithstanding they have not received very kind treatment from our people. We hear much about the Japanese in this country being soldiers and spies. Nothing could be farther from the truth. A large proportion of those who are here have come to this land to avoid military service. All are extremely anxious that nothing should ever happen to mar the amicable relations which have existed between the land of their birth and that of their adoption.

Our great Presbyterian Church is spending about six thousand dollars per year in an attempt to evangelize the twenty-five thousand Japanese for which we are responsible. That is about twenty-five cents for each individual. We could do better work if we had

more money. We receive on profession of faith an average of fifty-five each year, or one for each week. Our mission buildings are in no case suited to the work. We need in the larger cities institutional churches with all the best features of the Y. M. C. A. We have no means with which to provide such plants. If the Japanese children born in this country, are welcomed by our American churches, there may not be much need for Japanese missions twenty years from now.

A quarter of a century ago, there were only a few Japanese students on the Pacific Coast, and no missions for them outside of the two in San Francisco. These young men came to learn something of our western civilization. The number gradually increased, and many of the laboring class came from Hawaii. This meeting of the East and the West naturally caused some friction, and there is still much race prejudice, though the Japanese are receiving better treatment than they did a few years ago. The Japanese are prospering. They are saving their money and buying little farms, where they find, in communion with nature, work congenial to their spirits. Their customs are becoming more and more like our own, and the gulf which has separated the Orient and the Occident is becoming narrower, and in time it will disappear, and we shall all be one.

THE KOREANS.

"Organized groups of Korean Christians are located in Los Angeles, Claremont, Upland and Riverside, besides fifty or more scattered ones in other towns. Quite a number of Presbyterians reside at

Redlands, but because of the presence there of a returned missionary of the Methodist faith, and because, too, the Methodists have a good church building, it has been deemed wise to turn the Korean work over to the Methodists. On the other hand, some 150 Christians and 250 non-Christians in the central part of the state have recently been discovered to be without religious oversight whatsoever; the Methodists, being without funds, the prospect looms large that we Presbyterians will have to assume the responsibility for them.

The groups in the south have this year enjoyed unusual privileges in the way of visits and preaching. Besides the regular tours of the evangelist, most, if not all, the stations have been visited by returned missionaries who were able to preach to these Koreans in their own tongue."

THE OCCIDENTAL BOARD.

The work of the Occidental Board has been so closely identified with the effort to evangelize the Chinese on the Pacific Coast that it seems fitting to insert a short account of this organization and its Pacific Coast activities. Mrs. E. V. Robbins reports that the Occidental Board was organized in 1873. In 1874 a flat was rented across the street from the present building, 920 Sacramento Street. There were thirteen Chinese inmates during the first winter. In July, 1878, an Occidental School was opened in the basement of the residence of a Chinese Christian, an employee in the California Bank. This man, through Dr. Condit's influence, secured $200 for the school and persuaded the merchants to send their children,

boys and girls. It was a very interesting school; Poon Chew was a pupil, and was promoted from there to our Theological Seminary. After graduation, he began to preach, but he could not get support financially, and published a paper to earn enough for support. This paper was so successful that he enlarged it, and now it is very popular among the Chinese in the United States as well as in China.

THE RESCUE WORK.

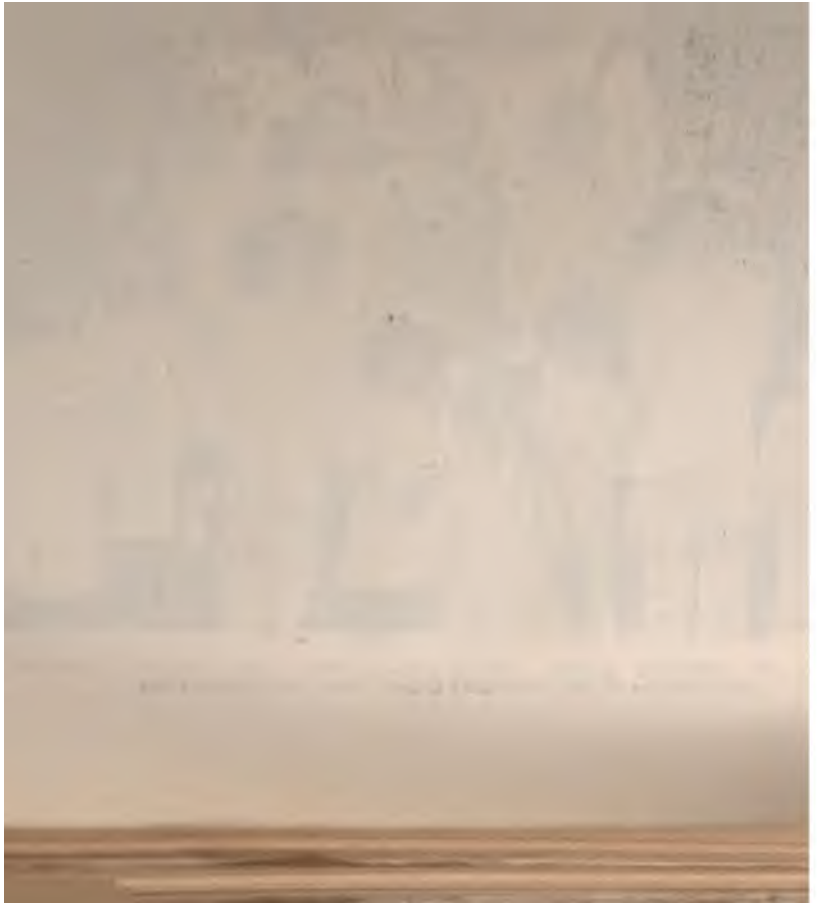
If it were not for the rescue of the Chinese slave girls, the entire efforts of the Occidental Board would have been in foreign lands. These girls were and still are brought to California for immoral purposes. On March 17th, 1912, a Tong war was fought over a pretty slave girl in which several Chinese men were killed. One party got possession of her and was putting her aboard a steamer when a policeman rescued her.

Policemen made a raid on dens and seized sixteen girls who will probably be deported, but, as the daily paper states, they have been placed in the Mission Home, pending trial. The Home has been trusted by the courts all these years, and the number rescued by the home has been more than one thousand, including quite recently, little girls. These are much less care than the older ones. The successful missionary in charge of the work is Miss Donaldine Cameron.

We ought to treat the resident foreigner as a *neighbor*, and thus teach him the liberty of the blessed gospel of Jesus Christ. Does someone say, "They are Catholics, Jews, and Heathen, and we cannot say anything to make them accept out religion?" Some of us may not be able to say anything to make them accept



GROUP OF CHINESE GIRLS 920 Sacramento Street, San Francisco, California
On the steps of the Occidental Board Home for Chinese Girls



our religion, but we can *do* things that will make them accept our religion. It is not alone the verbal preaching of the gospel that will win these people, it is the practice of the gospel. The man who went down from Jerusalem to Jericho and fell among thieves did not need anybody to preach the gospel to him. He needed somebody to *practice* the gospel. A Jew, a Catholic, a Chinaman, or a Nipponese is just like a Protestant or any other human being in his constitutional needs. "Hath not a Jew eyes? Hath not a Jew hands, organs, dimensions, senses, affections, passions? Fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer as a Christian is?" Whenever we hear of churches moving out because foreigners are moving into a certain field or district, we are disposed to question the kind of Christianity represented by such churches. We do not think God takes much stock in that kind of Christianity. Yet some professing Christian people do actually talk and act as if this human problem of life and salvation to the masses and multitudes of mankind was none of their business.

NONE OF OUR BUSINESS?

"None of our business! wandering and sinful,
All through the streets of the city they go,
Hungry and homeless in the wild weather,—
None of our business? Dare we say so? ,

None of our business! children's wan faces,
Haggard and old with their suffering and sin,—
(Hold fast your darlings on tender warm bosom,
Sorrow without, but home-light within.)

What does it matter that some other woman,
Some common mother in bitter despair,
Wails in a garret, or sits in a cellar,
Too broken-hearted for weeping or prayer?

None of our business! sinful and fallen,
How they may jostle us close on the street!
Hold back your garments! Scorn! they are used to it;
Pass on the other side lest you should meet.

None of our business! On, then, the music,
On with the feastings, though hearts break forlorn;
Somebody's hungry, somebody's friendless,
Somebody's soul will be lost ere the morn.

Somebody's dying, (on with the dancing!)
One for earth's pottage is selling his soul;
One for a bauble has bartered his birthright,
Selling his all for a pitiful dole.

Ah! but ONE goeth forth on the mountains,
Over lone deserts, through burning deep sands,
Seeking the lost one, (it is His business!)
Bruised though His feet, and torn though His hands.

Thorn-crowned His head and His soul sorrow-stricken;
(Saving men's souls at such infinite cost),
Broken His heart for the grief of the nations,—
It is His business,—saving the lost!"



AFTER STUDY CONCLUSIONS



HEADQUARTERS OF THE BOARD OF FOREIGN MISSIONS, U. S. A.
156 FIFTH AVE., NEW YORK CITY

CHAPTER XXIII.

AFTER STUDY CONCLUSIONS.

AFTER spending a year studying the foreign missionary enterprise on twenty different foreign mission fields around the world, in which were visited twenty five different missions, sixteen of which are U. S. A. Presbyterian, conferring with fully 1000 missionaries of the Presbyterian and other Boards; after visiting 100 different mission stations and sub-stations in France, Italy, Balkan States, Turkey, Syria, Palestine, Egypt, Ceylon, India, Burmah, Strait Settlements, Siam, Laos, Hainan, Philippine Islands, China, Manchuria, Korea, Japan, Honolulu, the Chinese and Japanese in America, traveling nearly 50,000 miles or the distance of twice around the globe in the prosecution of our studies, we have reached certain conclusions which we would respectfully submit for consideration, and if judged to be of value, for practical adoption, to the end that the foreign missionary propaganda may be in some small degree at least, more seriously and substantially prosecuted by the church at home. Of course such a small company of students, with such a humble place in the church, cannot hope to utter a testimony that will be strong enough to accomplish what we believe should be ac-

complished in the matter of reorganizing and reenergizing the mind and will of the church with regard to the gospelization of the globe. But we can add our testimony to that of others, we can be true to the realities of our own experiences and convictions, though they may seem as idle dreams to some.

I. The first conclusion we would state as a result of our round the world study of missions and of our conferences with the missionaries is:—

> **That in advocating the foreign mission cause at home, great emphasis should be laid upon the IMMEDIACY of discharging the obligation of the church to give the gospel to the world.**

This conclusion would seem to be such a matter of course proposition that it would hardly need to be stated, much less stated as a conclusion reached after a year's study of missions around the world, and after many prolonged conferences with the missionaries. But as a matter of fact, the church at home is working upon a different theory,—viz:—the theory that it will require many generations to give the gospel to the world, and that the church is justified in resigning itself to a long drawn out program of foreign evangelism. The church is apparently under the spell of the progressive evolutionary theory of missions as regards seed **sowing** as well as regards seed growing, and seed ripening and seed harvesting. But whatever view we wish to take as regards the growing and maturing of the harvest, there is absolutely no scientific scriptural or practical warrant for not **sowing** the seed over the entire field **immediately**; and there are many reasons for sowing the seed at once over the entire field.

1. The seed cannot grow, ripen or be garnered until it has been sown. Not only so; but "he that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. God's word shall not return unto Him void but shall accomplish that whereunto it was sent." But if it is not **sent**; if it is not sown; if it is not scattered NOW there will be no harvest when the harvest should be gathered. Our study with the missionaries has taught us that there is a great deal of sentimental nonsense in such expressions as, "God will save the nations in His own good time." That is just another way of saying; "When God gets ready to save the heathen He will do it without your help or mine either." The fact is, God's time for the people of today is NOW. "NOW is the accepted time. NOW is the day of salvation." But God is saving no nation where the gospel is not preached; and only in the **degree** in which the **gospel is preached** is any nation being saved. There are some things it would seem that God Himself cannot do. He cannot, after the people of this generation have passed, make the gospel blessings which He has provided for them for this life and this world, retroactive, whatever He may do for them in the next world. Neither can He save this generation NOW apart from the preaching of the gospel NOW to this generation. We have never realized so strongly as we do now after a study of all of the principal religions and philosophies of the peoples of the earth right where they are operating and are practiced, that only the **gospel** is the power of God unto salvation; that there is no other name under heaven given among men whereby we **must** be saved,—than the name of Jesus. But that

gospel must be preached and preached NOW to be of any avail whatever to the thousand million who are living now, who have not yet intelligently heard the gospel. And if it is true that it takes generations for the seed to germinate and bear fruit after it has been sown, then there is all the more reason for us immediately to sow the good seed of the Word of God far and wide throughout all the earth, and preach the gospel now to every creature. For on that theory or on any theory, not sowing the seed now or sowing the seed only on a small acreage of human hearts will not be productive in this age or in any age of a large universal harvest. Some generation sometime must sow the seed broadcast in order to reap a universal harvest of Christianized human hearts.

2. Again. If there is anything in the statement that there are special, opportune times for preaching the gospel to every creature,—times when the nations are more accessible and open to the entrance of the missionary and to the preaching of the gospel than at other times,—times when the church is better prepared than at other times to give the gospel, then one of those times is NOW.

Every mission field we visited, even Turkey, furnishes an opportunity for the unrestricted preaching of the gospel, perhaps as never before. Turkey is the only country of all the nations visited whose entire people are not openly and publicly approachable by the Christian missionary with his message; and even Turkey furnishes a far greater opportunity for direct evangelistic work among the people, even the Mohammedans,—than is being improved by the church. But India with 315,000,000 people, Siam

and Laos with 20,000,000 people, China with 400,000,000 people, Japan and Korea with 65,000,000 people, are now practically just as open to the preaching of the gospel as is the United States of America. In many of these countries, too, the people are far more ready and willing to hear the gospel than are the people of the United States. We do not say the people are all consciously hungering or clamoring for the gospel; they do not know what the gospel is; it is news to them,—a mystery to them,—and often they listen out of curiosity. But in many places they are really anxious for it; they have heard about it and want to hear of it more and find out what it is. We do not say if the gospel were actually or more fully taken to the people there might not be intense opposition organized against it, and perhaps persecution and martyrdom enacted and suffered. Those things quite likely would happen. What we do say, after advising carefully and studiously with the missionaries on the subject is, that there is absolutely no argument against sending the gospel to the heathen nations now on the ground that the doors are not open into those nations; but there is strong reason for sending the gospel NOW because the doors are now **invitingly** open, and they may close soon; hence the church should act immediately, and what it does it should do quickly; for now is certainly the accepted time and now is the day of salvation. As the Edinburgh report says:—"Well may the leaders and members of the church reflect on the awful seriousness of the simple fact that opportunities pass. It must use them or lose them. It cannot play with them or procrastinate to debate whether or not to improve them. Doors open and doors shut

again. Time presses. 'The living, the living, he shall praise Thee.' It is the day of God's power. Shall His people be willing?" Therefore, it seems to us that instead of allowing such statements to go unchallenged as, "God is never in a hurry;" "God has the eternal ages in which to work out His desires;" "It will require hundreds of years to give the gospel to China;" we ought to emphasize the other side;—that while God may not be said to be in a hurry, yet when He was here on earth in the person of Jesus Christ, He was in very great haste and frequently urged haste upon His servants, saying, "The night cometh;" that while God may take ages to work out some things, He also does many other things in a moment, in a twinkling of the eye; that there are at least two forms of evolutionary law: the law of Gradualism and the law of the Sudden Leap, and that while nations may sleep or stand still or move slowly forward or backward for thousands of years, yet it is still possible for nations to wake up and be born in a day. It will certainly take hundreds of years and ages to give the gospel to China at the rate we have been working. Just because that is a fact, the entire church should be set in revolt against such an unscriptural, unscientific and procrastinating program as prevailed today. But instead of feeling shame for our neglect and failure to give the world the gospel, our very sins and shortcomings are frequently buttressed by spurious arguments and reasonings, so that we often count the "little done" as commendable, and the "undone vast" as impossible, without the aid of the ages. Hence we pass the great work of the evangelization of the world along for God and the enternal ages to remedy. But all the time

God is saying to us, "NOW is the accepted time, NOW is the day of salvation."

At this very time, too, God has supplied the church at home with adequate means and machinery for doing this work abroad. Before going out to the foreign fields, we sought to familiarize ourselves as far as possible with the strength and organization of the church at home, in order that we might understand, for one thing, the capabilities and possibilities of the church and know if it were a wise and proper thing to advise the missionaries to plan for and expect the church at home to measure itself upon and respond adequately to the needs of the foreign field. It looked to us as we studied the great number of splendidly organized Foreign Mission Boards, aggregating one hundred or nearly, in America and Europe, with their magnificent roll of Christian statesmen, secretaries and officers, and their colossal constituencies and resources, aggregating many, many millions of the very best people on earth, possessed of a wealth of Christian culture and material substance so vast as almost to exceed calculation, that God had organized and equipped the church at home to accomplish any work in the world He wished it to undertake, no matter how stupendous. As we visited a goodly number of these foreign missionary headquarters and Boards in Europe and America, we were satisfied that these organizations were capable of managing tremendous enterprises; that instead of handling a few thousands or a few hundreds of thousands of dollars a year, and that instead of directing a few score or a few hundred missionaries, each of these organizations could, if they

were needed, handle many millions of dollars and direct thousands of missionaries.

When we reached the foreign field and found there established Missions and an organized Native Church, with local churches, pastors and officers, with missionary societies, schools and colleges, and all of the machinery of missions and of evangelism planted and operating in many places and with great efficiency,—but, comparatively, on a small scale, with very inadequate force and equipment,—we said to the missionaries, "Why do you consent to this?" They answered: "Because the church and the Boards at home are not able to furnish us any thing better." We replied, "That is a mistake. The church is well able to furnish all that is needed to do this work now, and you should not be willing to allow such a situation to exist. You should demand adequate equipment and reinforcements. You should make the church know that,

"Mighty is the host infernal; richly stored its ranging tents,—
Strong its age encrusted armor and its fortresses immense,—
And to meet that regnant evil, we have a very weak defense."

But it need not be thus. We are well able at this very time, to send both men and money sufficient to overthrow the works of Satan and to lay deep and strong the foundation of the Kingdom of God in every land. The Edinburgh report truly says on this point: —"It is possible today, as never before, to have a campaign adequate to carry the gospel to all the non-Christian world **so far as the Christian Church is concerned.** Its resources are more than adequate. There are tens of millions of communicant members. The money power in the hands of believing Christians of our generation is enormous. There are many strong

missionary societies and boards in Europe, America, Australia, and South Africa, and they have accumulated a vast fund of experience, and have developed a great variety of helpful methods and facilities through generations of activity throughout the world. Surely they possess directive energy amply sufficient to conceive, plan and execute a campaign literally world-wide in its scope. The extent, character and promise of the native Christian Church make it by no means an inefficient part of the Body of Christ." What wait we for? All things are now ready.

Does someone say, Let us wait until the Native Church gets strong enough to handle this work alone? We put that question to the missionaries. They answered that the Native Church would be able now, in this generation, to give the gospel to their own people if the mother church, the church at home, would cooperate adequately both to develop a native church where there is none, and to encourage the native church where it now exists. A native church cannot be effective now or a million years from now when and where it does not exist. In many parts of heathen lands there is no native church. And in almost every place where it does exist, it is so young and inexperienced that without strong and sufficient foreign leadership and equipment, it will never be able to capture the citadels of Satan. But given such leadership and support, it will march boldly and triumphantly against the enemy to his utter rout.

II. The second conclusion reached by us after conferring carefully with the missionaries and studying the opportunities and needs as we saw them ourselves on the foreign field, is,—

That if we are to give the gospel to the people of this generation, there must be something like a fourfold increase of foreign missionaries, or about an average of one missionary for each 25,000 of the unevangelized in heathen lands.

We found among the missionaries as we have found at home, some few who object to stating the need for missionaries in such a definite way. While such missionaries are ready to say that many more missionaries are needed, they hesitate to indicate how many more. On the other hand, a large majority of the missionaries declare that in the light of past experience and by reason of a careful estimate of the actual present day needs and opportunities, an average of one missionary for each 25,000 of the unevangelized is a fairly accurate and a perfectly justifiable estimate, and that it is a statement calculated more clearly and accurately to present the needs of the field for increased laborers than the general statement of a call for "many more missionaries." Not only so, these estimates are the result in many cases of a careful delimitation of missionary responsibility, both as regards the unevangelized field and as regards the native church, and also of an estimation of missionary need along definite lines of service, so that these new recruits needed, have, in the minds of many of the missionaries, already been classified and assigned to definite fields and to definite work. Now it is quite possible in these estimates and assignments, that here and there mistakes have been made not only in locating the missionary and in the kind of missionary specified as needed, but also in the number of missionaries. But our observation is that those missionaries representing a great majority of the mission force,

who hold to the above definte statement of missionary reinforcements, are very clear in their grasp of missionary conceptions of responsibility, and firm in their faith that the work of preaching the gospel to every creature in this generation is a feasible and finishable task. The missionaries themselves as they estimated their need of new missionary reinforcements and pointed out to us how absolutely impossible it is for them to do the work there is to be done with the force on hand to do it, compelled us to understand, as never before, what Christ meant when He said, "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the Harvest that He will send forth laborers into his harvest." Christ taught very positively that a few men in an undermanned field cannot do the work of an adequate force. We may talk all we will about the power of a few, and of one man chasing a thousand and two putting ten thousand to flight, but it is neither reasonable nor Christian to expect or urge our few missionaries on the foreign field to do, even in cooperation with the native church what only an adequate force of four times their number of workmen can do. Of course God is able to save by many or by few,—and He is doing a mighty work through the little handful of about 1100 Presbyterian missionaries on the foreign field.

"See the few,—our saints or heroes, battling bravely hand to hand,
Where the myriad-headed horrors of the pit possess the land,—
Striving one to one hundred thousand to obey the Lord's command!"

But God is not going to do your work and mine and the church's work of saving the world through anything less than an adequate number of workmen,

and the least we can do is to pray and get others to pray the Lord of the harvest to send out such an adequate force. And the more definite we can truthfully make our prayers, the more certain we are to receive an answer to them.

The Edinburgh Conference called attention to the fact that a fourfold increase of missionaries should be sent to India. If that is true, without doubt an equal increase should be sent to China, Siam, and Laos.

III. A third conclusion we reached after conferring with the missionaries and carefully studying the needs and opportunities of the various foreign fields is,

> **That there should be something like a fourfold increase of funds not only to support the increased number of missionaries required, but also to furnish the missionaries and the work with the requisite facilities, and an adequate force of native assistants averaging about ten for each male missionary.**

One of the outstanding features of foreign missionary exhibits as they appeared to us on the field, was the lamentable lack of anything like an adequate financial support of the missionary and his work. True, in some fields the first impression a novice might receive, is an impression of almost extravagant expenditure. The visitor is hauled or carried through terrible streets or across poverty stricken fields, up to a commodious compound with imposing walls and splendid buildings and ushered into what seems to him by contrast, a fine residence well furnished and supplied with many of the modern comforts. He is very apt to exclaim, as he enters and is invited to a hot bath, a good dinner, an easy chair, and a restful bed,—"This is fine!" But he soon appreciates that these are

only necessities of life if the missionary is to live out a half or a quarter of his days in those deadly climates and environments. And then as he begins to look around him and see what the missionary is there for, —not to **have** the necessities of life for himself, but to **give** the necessities of life to the millions about him, and finds that the missionary is so "hard up" that he can only live from hand to mouth and dole out a pittance to the people about him, when he ought to be absolutely free from anxiety himself and full handed to organize his work on ever enlarging and progressive lines, utilizing to the utmost not only his own talents but the talents of all and as many well qualified native agents as he could secure to get the gospel into the hearts and heads of the people about him, then it is, the visitor begins to feel terribly uneasy. He wonders if he has anything he can possibly spare to leave with the missionary to help him out a little. And as he goes around with the missionary to study what he is doing, and the missionary points out this plant and that institution, all running at full capacity and yet all horribly cramped and limited, often largely from lack of funds which would enable him to build greater, or to multiply the number of institutions, or to employ a larger number of agents, and thus increase the output, thirty, sixty, an hundred fold, the visitor begins to ask,—Why, with all the wealth of Christian lands, with such tremendous needs and opportunities as exist in heathen lands, with capable and talented men and women already on the foreign field, praying to be given an opportunity to manage enterprises up to the limit of their abilities, why is it that the church thus limits the lives and usefulness of the missionaries and

the extension of the Kingdom of God by such inadequate financial support?

"In the stead of what the martyrs bore through many a conflict drear,—
In the stead of homeless wanderings, bitter fightings, cruel fear,—
Ah the shame,—we Presbyterians give, each, about
One hundred cents a year!

One hundred cents a year to open all the eyes of all the blind,—
One hundred cents a year to carry hope and joy to all mankind,—
One hundred cents a year to gather all the heathen lost whom Christ would find."

The missionaries often so feel this lack of financial support that they resort to all sorts of personal and family self denials to secure means with which to carry forward the work. One of the repeated surprises we met with on the foreign field was the numerous splendid institutions which the missionaries themselves had caused to be erected by reason of their own personal and family self-denials and contributions,—using their own salaries, life insurance, legacies, inheritances and other private funds to enable them a little better to do the work to which they had already devoted their lives, but which they felt were not being adequately utilized because they were not furnished with sufficient funds to facilitate the work to the fullest measure of their capabilities.

In our conferences with the missionaries on the question of native support, the concensus of opinion was that the church at home could profitably employ an average of ten native agents for each male foreign missionary. Some missionaries are able to superintend thirty or forty native agents, others not so many as ten, either because of their own labors or because of

the labors of the agents,—but certain it is, if the missionary is any judge of his own ability or of the ability and availability of the native workmen, many times as many native agents as are now at work extending the gospel could most profitably be set at work in a very short time, if sufficient funds were furnished the missionaries to create and support such native agency.

IV. A fourth conclusion reached by us after conference with the missionaries and after carefully studying the conditions and opportunities on many different foreign fields, is,—

> **That in view of the unparalleled opportunities of the present day, if properly reinforced with men and money and the prayers of the church at home, the foreign missionary force in co-operation with the Native Church would be able to preach the gospel intelligently to every creature in this generation.**

While we were not able to visit every mission field on the face of the earth, much less confer with representative missionaries of every Board operating in foreign lands, we were able to and did confer with representative missionaries on twenty-five different foreign mission fields, on every continent on the globe save South America, and including at least eight-tenths of the unevangelized peoples of the earth. In addition to the more than fifty formal conferences which we held with the Presbyterians at as many different mission stations, we conducted conferences with and studied the fields of the missionaries of the Methodist Board at Rome, where we attended also their annual Mission Conference for all of Europe; the missionaries of the American Board at Constantinople; the missionaries of the United Presbyterian Board at Cairo, Egypt; the missionaries of the Dutch Reformed and

the Church of England at Colombo, Ceylon; the missionaries of the Baptist Board of Rangoon, Burmah; besides meeting the missionaries of many Boards collectively in Shanghai, China, and personally interviewing hundreds of them in the various countries visited. To these various missionaries collectively and individually, we put this question squarely:—

What are the obstacles in the way of the immediate evangelization of all of the people in your field?

With the exception of Turkey, the missionaries in all of the countries visited were practically agreed upon three points, viz: Lack of men, foreign and native; lack of money; lack of spiritual power. Supply these lacks and the real obstacles to the immediate evangelization of the world are removed. Turkey placed as the greatest and foremost obstacle, "Moslem bigotry." Dr. Hoskins of Beirut said to us: "If we should go out and preach Christ openly to the Moslems, the missionaries would all be mobbed and our mission plants would be burned to the ground at once." One of the missionaries of Cairo, Egypt, said to us as he pointed to a great Moslem mosque of that city: "If anyone were bold enough to go in there and proclaim Jesus Christ, he would be instantly mobbed and put to death." But the missionary added significantly, "One of these days some missionary will probably do that thing!" The missionaries of Turkey and Egypt seemed to us to be coming rapidly to the place and time where and when they will not be restrained by fear of what man can or will do unto them. They, like the others, are pleading for great reinforcements of both men and money and the prayers of the church in the belief that the day is not distant when they will

be able as the missionaries in all other lands, to go out into the streets and lanes of the city and into the highways of the country and proclaim Christ freely to every creature. With the spirit of Raymond Lull, who said, "He who loves not lives not. He who lives by the Life can never die," the church can not only evangelize the Moslem world, it can convert it to Christ. Possessed of the spirit of Samuel J. Mills, who said: "We can do it if we will," the church can not only evangelize the world in this generation, she can baptize all the nations into the name of the Triune God.

V. Another conclusion reached by us, is,—

That the primary and most pressing need for reinforcements in foreign lands is along the line of distinctively evangelistic work, as exemplified by the preacher. While teachers and doctors are greatly needed in many parts of the foreign field, the greatest need is for evangelistic preachers and workers who shall be selected and detailed especially for such service and permitted persistently to pursue it.

While every missionary who goes out is supposed to be an evangelist, and through whatever branch of missionary activity he operates, he is expected to do evangelistic work, yet direct evangelism as represented by the missionary preacher, rather than the missionary doctor or teacher, is today on the foreign field sadly in need of large reinforcements. This is due, in a measure, to the recruiting of the teaching force from the ranks of the preaching force; and this is due, in turn, to the imperative demands of an institution, such as an established school or college, for a full complement of teachers, in order to keep its doors open and its classes going, hence it often requires the missionary preacher to turn teacher frequently, to the loss not

only of a good preacher from the field of direct evangelism, but also occasioning a loss in efficiency to the teaching force; for preachers do not necessarily make good teachers. Preachers should preach, and teachers should teach, as truly as doctors should doctor on the foreign field as well as on the home field.

1. In order to get the native Christians to magnify the preaching office and become great evangelists, and dedicate their children in large numbers to the gospel ministry, there must be maintained on the foreign field a much larger number of distinctively evangelistic preachers, who shall covet earnestly and practice continually the gift of the evangelist and also institutionalize evangelism. The native Christians in foreign lands are like Christians in other lands, who desire to enter callings in life where they can accomplish the most for themselves and others. If they see that among the missionaries, the teacher and the doctor have back of them larger institutions, and before them more promising careers than have the preachers, we may be sure the greater number of young men will seek not the ministry but one of the other callings. If it were thus, only for the sake of creating an ambition in the native church that her sons might in large numbers become preachers, pastors and evangelists, we ought greatly to magnify the missionary preaching force and equipment. Thus we would be able to appeal successfully to the most capable young men of the native church and impress upon them our conviction that the first and greatest work of the church is to preach the gospel to every creature.

2. But in addition to this, there are other reasons for greatly reinforcing the number of missionary

preachers and evangelists on the foreign field, one of which is to successfully superintend and encourage the native preachers and evangelists who are induced to take up this work. It is impossible to say to the native church persuasively, Go and preach the gospel to your neighbors and others of your countrymen, unless we set them the example, not only, but **go with them to the work**... Even after they have become Christians, they need to be converted over again, like Peter, and still again, before they are able even to strengthen their brethren, much less to go out to the raw heathen and stand up alone under the scorching sun of criticism, and ridicule, and persecution, pleading with men to be reconciled to God. But under the guidance, inspiration and comfort of the missionary preacher they not only will do these things, but do them even better than the missionary can do them. Thus, if we are to get the best work out of the native preachers, we must have a greatly increased force of foreign missionary preachers and evangelists, who will plan largely, preach fervently, and superintend sympathetically. But that is not all.

3. There is a third great reason why more preacher-evangelists should be sent to the foreign field, viz:—to preach the gospel *directly* to the heathen. It is all very well to say that any country must be evangelized by its own sons. We believe, in the last analysis, that this is true. But who will first preach the gospel where Christ has not been named? And who is there that has learned the love of God who cannot learn the language of another people by which to tell that love to them? There are hundreds of millions of people today upon the earth, who have not heard the

name of Jesus Christ intelligently. Who will tell it to them? Until the Church of Jesus Christ of any tongue and any nation shall yearn irresistibly to tell to others who have not heard of the love of God in Jesus Christ, and be willing to go to them of whatever race or language and bear that message directly to their hearts, at whatever cost of impediment in speech or sacrifice in life, it will not be able in all probability, to build colleges and theological seminaries enough to train native preachers sufficient to do the work of evangelism in its stead. Dr. Uemura, when we asked him if we ought to send more foreign missionaries to Japan, answered, "Yes; but we want the kind of missionaries who will go directly to the people with the gospel, not more teachers and office superintendents."

We believe that special reinforcements along the line of preacher missionaries should be given,—

(1) To Syria, not only with the view of developing a larger native ministry which is at present very small, but also with the view of doing a much larger work of personal evangelism, even among the Moslems, than has hitherto been tried. The Edinburgh Conference reports from one section of this Turkish field, what is practically true of all sections, viz: "The entire Moslem population which outnumbers the Christians more than two to one, has not been touched; and thus far no intelligent general effort has been made to reach them,—only personal effort here and there has shown the difficulties as well as the possibilities of preaching the gospel to the Moslems of this land."

(2) To the Presbyterian U. S. A. share of the

70,000,000 Mohammedans, and the 50,000,000 outcast people in India.

The Edinburgh Conference report says: "It is one of the Shibboleths of the modern home church official that the Indian Church should support its own evangelistic agency, a Shibboleth quite acceptable to the missionary force on the field, with the addition of the corollary,—where there is an Indian Church strong enough to do it. In vast spheres among millions, there is no Christian church capable of evangelizing, and if we are to await its coming, India cannot be won for Christ."

(3) To the 15,00,000 Tai people in Laos and Western China, as well as to the 6,500,000 Siamese people further south, all of whom are distinctively Presbyterian responsibility.

(4) To city evangelization in China, where there are 1780 walled cities, each of from 50,000 to 100,000 population, about 200 of which are Presbyterian responsibility, and almost all of which are destitute of anything like a serious attempt at evangelization.

(5) To village and rural evangelism in Japan, in which part of the Empire three fourths, or about 40,000,000 of the people live, and who are as yet practically untouched with the gospel.

VI. A conclusion which we entertained before going, and which was confirmed by our association and studies with the missionaries on the field, is,—

That the missionary force on the foreign field is of very high average of men and women both as regards wisdom and consecration, and that the church should impose in them the utmost confidence and grant them large liberty in the conduct of the foreign missionary campaign, as well as furnish to them a much larger contingent of men and of means.

We most heartily endorse here what the Edinburgh Conference had to say on this point: "There is no body of workers in connection with any human enterprise, who have devoted themselves to their task with greater intensity, thoroughness and selfdenial than those have who have been engaged during the past one hundred years in seeking to carry the gospel to the non-Christian world. While their numbers have been disproportionately small, their ability has been of a high order, and their wisdom and zeal have been remarkable."

Finally, the conclusion has been forced upon us, after many conferences with the missionaries, and after our study of the work to be done as well as of the work already accomplished or that is being accomplished,—

> **That what would most assist in securing the necessary means and in furthering the work of preaching the gospel to every creature, would be the widespread promulgation of a definite and comprehensive policy with reference to the foreign work—a policy that grasps the work as a magnificent whole and plans commensurately so as to execute it within a reasonable length of time.**

What is needed is not more sentiment with reference to Foreign Missions, but more knowledge,—knowledge, too, of a very definite and practical kind, —an apprehension of things missionary in their right relations.

Colonel Roosevelt once said with reference to the construction of the Panama Canal:—"It is perfectly legitimate for a great nation if it so desires, to undertake to execute a great work. But it is in no sense becoming for a great nation having undertaken to

perform a great work, to fail to finish it." While there has been much discussion and more or less difference of opinion among the leaders of the nation with respect to the digging of the Panama Canal, from the very first, definiteness in policy and program, in time of building and in expense of construction have been insisted upon and formulated; and few if any have entertained a thought but that our government, having put its hand to the task, would finish it on schedule time.

One of the things that strikes the visitor to the Philippine Islands with peculiar and thrilling delight is the masterful way in which the United States Government has taken hold of those Islands with the definite program, policy and expectation of making a complete work of civilizing and educating the people within a quarter of a century. All the government employees not only, but the American citizens resident on the Islands seem to understand the program, believe in it and work to it.

The one thing that has astonished the nations, the church and almost everybody, is the Chinese Revolution and the establishment of the Chinese Republic. How did it come about? By means of a definite, comprehensive purpose which looked to the doing of the thing by specific means, according to specific principles, and within a certain specified time. Dr. Sun Yat Sen says:—

"Some years ago some of us met in Japan and founded the Revolutionary Society. We decided on three great principles. (1) The Chinese people to be supreme as a race (over the Manchus). (2) The people supreme in government. (3) The people supreme

in wealth production. Now the Manchus have abdicated, we have succeeded in establishing the first two of these principles." Already two of the "impossible" things they set out to accomplish have been done. And of the third, the revolution of society, Dr. Sun says: "Such a revolution is easy for us." Why? "Because," says he, "Now industry in China is about to be developed. Commerce will advance; in fifty years time we shall see many Shanghais in China. *Let us take time by the forelock* and make sure the unearned increment of wealth shall belong to the people." That is what these men have done from the start,—mapped out their program, taken time by the forelock, and planned to finish their work while it is called today. It is reported that when Dr. Martin of Peking was told that the revolution had prevailed in the South of China, he replied, "Yes, but it is two centuries from Peking." It was only four months away. The Revolution leaders always spoke in terms of immediacy, entirety and efficiency. We have been forced to feel that our Foreign Missionary campaign is lacking in these very elements of comprehensiveness and definiteness as regards the work to be done, the means necessary to do it and the time in which it should be accomplished. The work seemed to us to be too much like patch-work,—the putting of a piece of good cloth upon an old garment, with a hazy kind of a hope that in some miraculous way, the new piece will enlarge itself and in time the whole garment will become new. The church seems to think that by sending a few missionaries to Shanghai, or to Canton, or to Peking, it is obeying the great commission as regards China; or that by sending a handful of missionaries to the Phil-

ippine Islands, or to India, or Siam, or Japan, our obligation to preach the gospel to these nations has been fulfilled. The United States Government does not treat its educational and civilizational obligations in the Philippine Islands in such a manner. It knows exactly how many children there are of school age, and how many teachers and school houses are required; it knows how many people there are, literate and illiterate; what the birth rate is, what the death rate is; how many doctors and how much vaccine will be required to vaccinate everybody, and a thousand other scientific data. It sends teachers, not by a few dozen, but by the thousand; so also it sends doctors in large numbers; and they stand at the cross-roads catching every man, woman and child, and treating them as they need and according to a wise and definite policy, looking to the speedy finishing of their task of sanitation, civilization and education.

Away down in the interior of the Island of Hainan, one of the most remote corners of the Chinese Republic, eight months before the Chinese revolution, and when even our missionaries were absolutely in the dark with regard to such a movement, there stood up in one of the meetings being conducted by the missionary, a well dressed and well educated Chinaman. Being given permission to speak, he told the people that the Manchu government was going to be overthrown, that a new government was going to be established like the American government, and that it was going to occur in a very short time. So, all over China, the missionaries told us that kind of a propaganda was going on, so that the people were very generally prepared and instructed with regard to the

new regime. When we reached San Francisco, we talked with prominent Chinamen there about the revolution. "Oh, yes," they said, "We knew it was going to happen, and we knew when it was going to happen!"

Now if it is possible to organize and state a program and policy regarding such enterprises as the foregoing, so that not only the leaders but the rank and file of the people know about it, believe in it and work to it, why is it not possible for each denomination to work out and proclaim a comprehensive program and policy commensurate with the discharge of its obligation in the work of evangelizing the world? Such a policy we believe would be most helpful in furthering the foreign missionary campaign throughout all the world. Was not this what the General Assembly of 1911 had in mind when it passed recommendation number eight? The recommendation reads as follows:—"In view of the blessings of God upon the work of our missions abroad, and in the light of the present need and opportunities, and in accordance with the repeated declarations of the Assembly that the Presbyterian Church is a missionary society, the object of whose existence is to seek the evangelization of the whole world, this Assembly approves of the effort to determine, as far as may be possible the definite missionary responsibility of our church in foreign lands, commends the attempt to frame and carry out a missionary policy adequate to the discharge of this responsibility and urges the Board to do all in its power to present to the church the magnitude and urgency of the unfinished task."

This is what we have tried to do as servants of

the Board and of the church in making this "round the world" study of foreign missions; this is what the Omaha Convention was led, as we believe by the Holy Spirit, to attempt to do in 1907; this is what the Board, through Secretary Robert E. Speer, undertakes to do in the Seventy Fifth Annual Report to the Assembly this year. Mr. Speer says:—

"First of all, and as fundamental, we must continue to seek to broaden and solidity the base of missionary support resting on the whole church. * * * * And we are able now to define to ourselves in a measure how broad this base should be. The Omaha Convention of 1907 helped us to clearer ideas upon this. What was done there was not a thing premeditated or worked up. When we went to Omaha we did not know what we were going into. Something came down upon us there, and no one who was there can doubt that it came down from above. Under that influence it seemed entirely reasonable, and it seemed obligatory that we should plan for as many foreign missionaries and for as large a support of their work as the missionaries on the field and our own Missions, acting deliberately and in great gatherings like the Shanghai and Madras Missionary Conferences, reckoned would have to be provided in order to compass our missionary responsibility. That program called for a total foreign missionary force of 4,000, and annual contributions for the maintenance of such force of $6,000,000. At that time this involved a five-fold increase of missionaries and income, and an average contribution per church member of $5 per annum. That it was no chimerical project is shown by the fact that already we have made such an advance that we need now only a fourfold increase, while the increased church membership has diminished the average contribution required.

"There have been those who shrunk from stating so definitely as this the measure of our missionary duty, but the chief ground of misgiving, it seems to us, is not the magnitude of the program as a whole, but the pettiness of the average duty which it lays on the church. The only real ground for misgiving we have kept constantly in mind, namely, the danger of reduc-

ing a spiritual enterprise to a mathematical problem. We have constantly reminded ourselves and all those with whom we have been associated, of the tentative character of all such calculations. We believe firmly that if once our church demonstrates its purpose to obey the last command of Christ, and lays itself in line with the conditions of power prescribed by our Lord in the Great Commission, as recorded in the last chapter of Matthew, spiritual resources will be opened for us and tides of spiritual power will break in upon us which will upheave all our calculations and deluge our mathematics with the mighty working of God. BUT THE INDISPENSABLE CONDITION OF SUCH AN ERA MUST BE THE DELIBERATE AND RESOLUTE PURPOSE OF THE CHURCH TO DEAL ADEQUATELY WITH OUR MISSIONARY DUTY AS A DUTY RESTING UPON AND TO BE BORNE BY THE WHOLE CHURCH. * * *

"It is here that our primary and fundamental need lies, namely, an increase of the reality and volume of our spiritual resources. A world emergency is upon us, freighted with world responsibilities. Have we the spiritual resources capable of meeting this emergency and of coping with this responsibility? The way to answer that question is not to investigate, but to invest; not to sit down at home to scrutinize our spiritual character and possessions, but to rise up and go forth to our world work. It is with this view that some men who otherwise might be wishing to give their lives to the spiritual vivification of the church at home are drawn instead to pour themselves into the missionary enterprise, because they realize that it is through devotion to the missionary enterprise alone that those spiritual resources are to be placed at the church's disposal, without which she cannot fulfill her missionary task at home or abroad. When we try to lay out an adequate policy, not only do we do the thing that is obviously our duty with regard to our world task, but we also make a great contribution to the spiritual vitality of the church and to that enlargement of her spiritual resources essential to the discharge of the church's duty at home as well as throughout the world.

"Now, as we begin the last quarter of the century of our church's missionary activity, shall we not give ourselves more earnestly to prayer, and form our plans with courage and ade-

quacy, as men who believe in a living God and who know that their God is sufficient for them and for the world work which He has committed to them?"

CLOSING SUMMARY.

The greatest enterprise of all the ages is the **Christianization of Creation.** This is the mission of the Almighty. This is the task to which the Triune God has definitely and determinedly devoted Himself. It was for this work that God gave His only begotten Son; it was for this cause that Jesus Christ traveled the **via dolorosa** and laid down his life upon the Cross; it was for this accomplishment that the Holy Spirit was poured out upon all flesh as water upon dry and thirsty soil. It was to this end that the church was organized and commissioned.

The supreme business of the **church,** the all consuming task set before every obedient Christian in this age is the **gospelization of the globe,** the **evangelization of the earth.**

The part which the church has now to perform in the Christianization of Creation is the preaching of the gospel to every creature, the baptising of the nations into the name of the Triune God, and the teaching of those baptized to observe to do all things whatsoever Christ has commanded. To carry out this program the church has inaugurated

A World Campaign for Jesus Christ.

This World Campaign is not to be considered in any sense a local campaign. It embraces both Home and Foreign Missions. The Home field organization is an important factor in the campaign in two ways:—

(1) To sustain and extend the gospel at home.

(2) To support and project the gospel abroad.

I. The organization of the campaign to sustain and extend the gospel at home is quite complete. Each ecclesiastical denomination has from one to half a dozen Home Mission Agencies or Boards, representing all of the important lines of activity along which the campaign should be prosecuted at Home. This is especially true in America and England and largely true in all European countries. In addition to this, each denomination is organized with a series of graded ecclesiastical courts and legislative bodies reaching down to the local church. Furthermore, each church is carefully and scientifically organized to care for the needs of their members not only, but for the needs of their responsible portions of their communities. Not only so, these local churches are numerous enough and so generally and generously distributed as to largely command and control all parts of the home field. For example: in the United States of America there are 165,000 churches, or about one church for each 600 people, reckoning the population as a full 100,000,000.

These church organizations for the most part have buildings; many of them are well equipped in every way with magnificent structures and splendid facilities; others, to be sure, are more modestly and less satisfactorily supplied. However, the church sittings in the United States of America alone have the enormous capacity to accommodate more than 50,000,000 people. In British and European countries, especially, the value of such property is simply fabulous. To sustain and support the gospel at home, the churches of

the United States of America gave through regular channels last year about $40,000,000, and for other philanthropic purposes, $252,000,000.

Furthermore, these fortifications on the home field, if we may speak of church plants and buildings as such, are well manned. The Home Mission Board secretaries and officers of the United States number over five hundred. The number of such officers in other Christian lands is also correspondingly large. These are all carefully selected men of great ability. The ordained preachers of the United States, number about 175,000. Some one has said that formerly the church had small wooden buildings and great granite preachers, but that now the church has great granite buildings and small wooden preachers. We do not agree with such a statement. Our churches in Christian countries are not only well fortified in a material way, they are stocked with great guns in a spiritual way. One could live a year in any leading city of Christendom and sit under the preaching of a different man of great pulpit power each Sabbath day if he so desired it. But ordained ministers are not the only powerful preachers we have to instruct and inspire the hosts of Israel in the home land today. There are multitudes of men and women of the laity who are great heralds of the truth of God, such as the men in the Y. M. C. A. and the women of the Y. W. C. A. In addition to these larger ordnances of tremendous range and power, there are millions of disciplined soldiers of the cross of Christ, each armed with the **sword of the Spirit**; not only, but equipped with the dynamic of that same Spirit in their lives, they are able as commissioned officers to rally the rank and

file of the Church to the help of the Lord against the mighty. That we may understand how formidable this great army of Christian soldiers is, we have only to remember that in the United States of America alone, there are at least 40,000,000 communicant Christians, Catholic and Protestant. There is one ordained minister of the gospel for each 500 people; there is one commissioned Christian leader for each fifty people; there is about one professed Christian for each non church member, while many of the non church members are Christians, and almost all outside of the church have been shot through and through with the gospel of light and life until there is scarcely one who does not bear about in his body and on his soul some marks of the Christian conflict and conquest.

II. Not only is the church on the Home field organized to sustain and extend the gospel at home, it also is organized to support and project the gospel abroad.

1. Practically each denomination on the Home field has now at least one great Foreign Board agency; some of them have two or three such agencies. These agencies are supported by a considerable number of local church organizations, as well as by a number of missionary organizations within the local churches, such as women's, men's, and young people's societies and Sunday Schools; also legacies and numerous personal gifts flow into the treasuries of these Foreign Boards to enable the church to carry the campaign into Africa and India and China and into every part of this old earth-world.

2. In addition to the denominational organizations on the Home field for Foreign Missions, there

are a number of Inter-denominational and Undenominational movements organized for Foreign Missions, such as the Laymen's Foreign Missionary Movement, the Y. M. C. A. Foreign Missionary Department, the China Inland Mission, the British and Foreign Bible Society, the American Bible Society, the McAll Mission. Thus there are today in America 41 Foreign Missionary Boards or Agencies, in Great Britain there are 20 such agencies, and on the continent of Europe there are 10, making a grand total of at least 71 Foreign Boards on the Home field for the purpose of supporting and projecting this World Campaign in Foreign lands. Each of these Boards has a central office or a Campaign Bureau in the Home land where the business of administering the funds and commissioning the force for the Foreign field is transacted. This Campaign Bureau is ofttimes housed in a splendid building, such as the one which the Presbyterians, U. S. A., have at 156 Fifth Ave., New York, in conjunction with the great Home Boards of that church. There are in the U. S. A. and Europe about 75 World Campaign Board Headquarters. These Central Boards and Bureaus are under the management of Christian statesmen, expert financiers and business men,—able generals and commanders who are expected to wisely plan, sufficiently finance and efficiently execute the Campaign on its "far flung battle line." Of such Secretaries and Treasurers and officers there are in the United States of America, Great Britain, and the continent of Europe about four hundred.

III. The organization of the Campaign on the Foreign field has two main divisions, viz:

(1) The Campaign force from abroad, i. e. the Foreign Missionary with his foreign equipment; and

(2) The Campaign force of Native Christians, i. e. converted natives organized into independent, self-supporting churches and missionary agencies to co-operate with other Christians in this World Campaign for Jesus Christ.

1. The Protestant Campaign force from abroad on the Foreign Field; i. e. the Foreign Missionary with his foreign equipment and organization, shows the following strength:

There are today in all foreign lands about 22,000 foreign missionaries; of these 7,000 are ordained preachers, 3,000 are lay workers, 7,000 are wives, and 5,000 are unmarried women. Of this number the Presbyterian, U. S. A., has over 1,100. If we consider the foreign field as embracing 1,000,000,000 people, there is one missionary, ordained and unordained, for each 50,000 people; there is one ordained missionary for each 150,000. The total contributions from Christendom last year to support this foreign missionary force on the foreign field was about $27,000,000; of this amount the U. S. A. churches contributed $12,000,000, and of that amount the Presbyterian Church, U. S. A., contributed over $2,800,000. These missionaries and this money are distributed and invested in every foreign country on earth; occupying 45,540 stations and out stations.

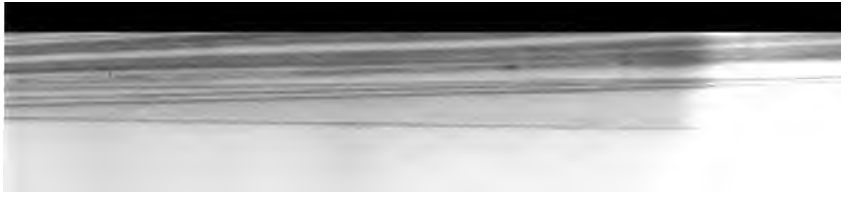
This foreign missionary force with its equipment is organized to operate along three lines, viz: Evangelistic, Educational, Medical and Philanthropic. As a partial result of the evangelistic efforts, there are on the Foreign field over 2,225,000 communicant Chris-

tians, and perhaps 10,000,000 adherents. There were added last year from the heathen world to the ranks of the cause of Christ 150,000 converts. The number of mission schools being operated on the foreign field is 30,215, with an enrolled student body of 1,562,000. The Presbyterian, U. S. A., Church has about 2,000 schools, with perhaps 100,000 pupils. The number of Presbyterian medical institutions on the foreign field is about 200; and the number of medical missionaries is over 100.

2. The organized campaign force of native Christians on the Foreign field is another agency of growing power and great promise. There are 100,000 native pastors and helpers on the foreign field. That means, there is one native pastor or helper for each 10,000 people in foreign lands. There are over 2,225,000 communicant Christians on the foreign fields, or one communicant Christian for each 500 non-Christians abroad. This Christian body is organized into churches or groups of believers. A goodly number of these churches are already self-supporting. These churches in turn are organized into ecclesiastical courts, such as Presbyteries, Synods, and General Assemblies; or Conferences, General Conferences, Conventions and the like. These various courts have organized Mission Boards and Missionary agencies, through which the churches contribute funds and carry on a general missionary activity. The total con-

tributions of the native Christians to the support and extension of the gospel on the foreign fields amounted last year to about $5,500,000. With such a magnificent beginning, shall we not NOW increase our Faith, Hope, and Love, i. e. our work, prayer, and gifts,—fourfold, and finish the task which He has given us to do? WE CAN DO IT IF WE WILL.








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